

A HISTORY  
OF  
CHRIST CHURCH, QUAKER FARMS  
IN  
OXFORD, CONNECTICUT

NORMAN LITCHFIELD



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Christ Church, from Hog's Back.  
Painting by Miss Helen Pomeroy



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Compiled  
By  
NORMAN LITCHFIELD

QUAKER FARMS, 1954



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TO MISS J. MABEL LUM

Without whose labors and leadership, it is not unlikely that there would have been no Christ Church, for us who followed.

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## CHRIST CHURCH, QUAKER FARMS

Historical notes compiled by Norman Litchfield

### FOREWORD

Some one has said that the history of the places in New England is inseparable from that of its churches. This is surely true of Quaker Farms, and the place and its church must be considered together. Hence, in these notes many times we shall be speaking of the town, its inheritances, its houses and its people without adhering narrowly to the church and religious events only.

As we shall explain later in more detail, Quaker Farms or more properly "The Quaker's Farm", is a child of Derby, which in turn was a child of Milford.

It must be borne in mind that the best form of travel in early days was by sailing vessels. These would cover the long distances by sea and then beat their way up the rivers until stopped by shallows or falls, this point being known as the "head of navigation".

Milford was served from Boston by sea, around Cape Cod and through Long Island Sound to Milford Harbor.

As settlements sprang up in the interior, freight came by sloop up the "Ousatonic" or "The Great River" as its names then were, to the head of navigation at Paugaset, later known as Derby, and there unloaded and hauled overland to the settlements around Woodbury. Naturally, therefore, Derby became a business centre, and the road from Derby Neck up over Great Hill and up Rock House Hill to Quaker Farms, Southbury and Woodbury became a busy highway.

For dates therefore, we have -

Plymouth, settled by the Pilgrims in 1620  
Salem, Massachusetts Bay Company 1628  
Boston, Massachusetts Bay Company 1630  
New Haven, Seceded from Massachusetts 1638  
Milford, A port of the New Haven Colony 1638  
Derby, Known first as Paugaset, later Derby 1675  
Derby Neck to Four Mile Brook, the first record of  
settlements pushing on towards Quaker Farms 1670

Name of Quaker Farms first appears on records 1683  
Dr. John Butler of Stratford, first permanent settler  
in Quaker Farms 1692

Charter of Oxford Parish 1741

St. Peter's Church 1764

Town of Oxford Incorporated 1798

Christ Church, Quaker Farms 1812

Christ Church, Quaker Farms, an independent parish 1826

With this short summary, we may now proceed to consider  
the historical background in more detail.



## ACKNOWLEDGMENT

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## CHAPTER I. EARLY HISTORY OF QUAKER FARMS

### QUAKER FARMS

A description of Quaker Farms appeared in the Aug. 17, 1883 issue of the "Seymour Record", which is so true to-day, that a quotation from it seems to merit a place at the beginning of this account of Christ Church, -

"This quaint village has few, if any, exciting topics, but it is not for this any less attractive. Approached from the East, over the high ridge which separates it from the Center, it presents a beautiful aspect. The valley stretches out like a broad amphitheater inclosed by green and forest covered hills. White dwellings appear here and there half hidden by the shade and fruit trees. Eight Mile Brook winds quietly along the western border, and the mill wheels which once disturbed its placid flow and gave forth the sounds of industry, now revolve no more."

The name "the Quaker's Farm" first appears in 1683, only fifty-four years after the Massachusetts Bay Colony was settled in 1629. The progress from Massachusetts to the Housatonic River and up that stream to Derby and from thence to Quaker Farms, started in 1637, when a group of people from Hertfordshire, England, led by the Rev. Peter Prudden, came to Massachusetts and there joined another group which had arrived a few weeks earlier from London, led by the Rev. John Davenport and Theophilus Eaton. The next year, 1638 these two groups sailed together from Boston to Quinnipiac (New Haven). The Prudden group was given a separate allotment of land there, known as the Hertfordshire section.

Before these two groups had left Boston, the Rev. Thomas Hooker, in 1636, had led a number of persons from Massachusetts across country to the Connecticut River where they founded the towns of Hartford, Windsor and Wethersfield.

In the summer of 1638 Mr. Prudden went from Quinnipiac to Wethersfield and preached there, and some of the people became so much attracted by him, that they wished to move to a new settlement of their own, of which Mr. Prudden would be the head. Some of the Hertfordshire group at Quinnipiac felt the same way, and the decision was reached to leave Quinnipiac and make a settlement at the Wepawaug River. Here they purchased land from the Indians in February 1639, and founded the Town of Milford.

## PAUGASET, OR DERBY.

The constant urge for land spurred Milford people to push up the "Great River", (the Ousatonic) to the head of Navigation at Derby, the settlement there being first known as Paugaset, (that being also the name of the river flowing into the Ousatonic at that point, now known as the Naugatuck). This settlement was first made in 1649, only ten years after the settlement of Milford. By 1675, Paugaset had grown so that the General Court at Hartford granted to it "the power and privileges of a plantation", and named it Derby, as some of the settlers came from Derby, England. Undoubtedly some of these families had come directly to Milford from England after the founding of that town, as did Henry Tomlinson in 1652, whose descendants were to play such a part in Quaker Farms.

By 1675, about twelve families had settled in Derby. The "History of the Old Town of Derby", by Orcutt and Beardsley says that "the twelve families were:

Edward Wooster  
Francis French  
Joseph Hawkins  
Samuel Riggs  
Ephraim Smith  
Abel Gunn  
Stephen Pierson  
John Hulls  
Jeremiah Johnson  
Jabez Harger  
Ebenezer Johnson  
John Tibbals

Those intending "to come in forthwith" and who had received grants of land were:

Mr. John Bowers  
Deacon Abel Holbrook  
Nicholas Camp  
Joseph Hawley  
George Beaman  
Henry Tomlinson  
Jonas Tomlinson  
Henry Botsford  
Moses Johnson

All settled here within a few years except Mr. Hawley; Henry Tomlinson and Mr. Camp did not come for some years, if at all."



This settlement was on the east bank of the Housatonic and Naugatuck Rivers.

The History of Derby says "The Rev. John Bowers had been preaching at Paugaset for some time when the proposition was made in 1673 to settle him and provide for his support."

"The efforts of these persons at Derby were really wonderful, amazing! Twenty-three families, twelve only in the place, support a minister nearly two years, while at the same time paying their full share of ministerial tax elsewhere (Milford), and building a minister's house at a cost of one hundred pounds, and they in a new country, with but little land cleared upon which to raise any produce. In half of the twelve families the parents were married only a few years, and had but little with which to lay the foundation of their life work on new farms. Under these circumstances, the struggle for success was beyond description. For church services there were but three ways open before them; to go without the gospel, or go to Milford, or support a minister at home. Nearly twenty years some of them had travelled to Milford on Sunday and back, to obtain all the good they had from the means of grace, and they knew quite well how much that cost."

#### Settlements Pushing out towards Quaker Farms.

About the first record of settlements pushing out towards Rock House Hill and Quaker Farms, is that of the ferry,-

"When the Assembly granted Paugasset the powers and privileges of a town, a committee was appointed by the General Court May 1675 to fix a place for a ferry, and settle some matters of dispute as to lands which had been purchased by individuals above Birmingham, or on what was then called Derby Neck, which included land between the Ousatonic and the Naugatuck Rivers. This land had been purchased in two parcels, forming a belt across the Neck, the northern boundary being at Four Mile Brook, and across to what is now West Ansonia, or thereabout."

The necessity for this ferry arose from the fact that by 1673, the town of Woodbury had been settled by families from Stratford, and people in the new settlement soon began to want to be able to journey back and forth between their old and new homes. So in 1675 the Court appointed the committee to lay out the highway from Woodbury to "Paugasack" (Derby) and to arrange for a ferry over the Ousatonic at the latter place. This would enable the Stratford people to journey up the Western shore of the Ousatonic to Derby, there to ferry across the river and then up the Eastern shore to Woodbury.



"In 1678 these lands on the Great Neck were laid out according to the directions of the Court; to Mr. Hawley, Mr. Tomlinson and the ferryman "whoever he may be" and to the six men to whom were to be apportioned fifty acres each,- William Tomlinson, Samuel Brinsmade, Samuel Nichols, Isaac Nichols, John Pringle and John Hubbell, all of whom settled in the town." (Thus, at this early date, familiar Quaker Farms names appear, such as Tomlinson, Nichols and Hubbell.)

In 1698, the agents of the town of Derby purchased a tract of land north of the Four Mile River, called Wesquantook and Rockhouse Hill, said to belong to the Wesquantuck and Pootatuck Indians, and received a deed of them.

The settlements were thus pushing out further towards Rock House Hill and Quaker Farms.

Another tract of land had been purchased of the Indians, a number of years before, and a mortgage given to Mr. Nicholas Camp of Milford. This tract of land was known many years by the name "Camp's Mortgage Purchase" and was bounded "southward with Derby Purchase, westward with a range of swamps near Moose Hill, northward with a little river, commonly called "Little River", eastward with Naugatuck River, which is a parcel of land about three miles square. Given in 1702".

### THE GREAT HILL SECTION. 1670

The growth we have so far outlined was along the Housatonic, and more particularly along the road from Derby Neck, over Great Hill to Rock House Hill and Woodbury. In the history "Seymour Past and Present" by Wm. C. Sharpe and Rev. H. A. Campbell the authors say of this section,-"Great Hill was early the most important part of town. The section was purchased from the Indians in 1670, but in 1702 much of it was included in the Camp's mortgage, which was divided up soon after this date. There is a fragment of history stating that "Jonas Tomlinson, emigrant, settled on Great Hill about 1680. He had two sons, Jonas and Agur. Samuel Bassett has generally been regarded as the first to settle on his land on the south side about 1717."

### THE DERBY-WOODBURY ROAD.

Previous to 1745 a road was laid out over Great Hill and over Rock House Hill through Quaker Farms to Woodbury; this road or path is mentioned in deeds as early as 1693. By 1750, Derby had become a considerable port and the road to it from Woodbury became, for those days, fairly heavily travelled.

Transportation of goods on Connecticut highways became such a problem, that by 1778, Governmental Supervision became necessary, and the Court passed the following law,-

“Feb. 1778- An Act for Regulating the Transportation of private property by Ox Teams.

“Whereas the transporting of private property or the goods and effects of particular persons from place to place through the State has greatly increased, and employs so great a number of Oxen as threatens to lessen agriculture and the raising of grain and provisions for the use of the people and shortens the supply of beef for the use of the United States Army; be it enacted by the Governor, Council and Representatives in General Court assembled, That from and after the first day of April next, no private property-----shall be transported-----on any waggons, cars, carts, or carriages, drawn by-----more than one pair of oxen.”

While there is no direct record, it may well be that this applied as much to the traffic between Woodbury, Quaker Farms and Derby, as it did to other places.

By the close of the Revolution, perhaps the most important house along the road over Great Hill was the Russel Tomlinson place. It is thought that the original structure may have been built by Jonas Tomlinson, who was the son of the Henry Tomlinson who came from England to Milford in 1652. Jonas Tomlinson is known to have lived on Great Hill. “Seymour Past and Present” says, “Sometime following the Revolution, Russel Tomlinson built the old house over, making a large house, and the best in all the country round about.” It was located at what used to be called “Davis Corners”, - at the southeast corner of Botsford Road and the road over Great Hill to Derby Neck. It burned down some twenty-five years ago, and at this writing (1953) the only things left to mark it are a bit of picket fence and the cellar hole.

“Russel Tomlinson was called Squire Russel, and his place became one of the taverns (or stopping places) in the days of overland transportation of Merchandise from the Derby landing up country to Woodbury. Evidently Squire Russel was one of the leading men in this vicinity”. As we shall see later, he was a son of Capt. Isaac Tomlinson of Woodbury, and older brother of Squire David Tomlinson, of Quaker Farms, and one of the founders of Christ Church.

“At the beginning of the War of 1812 the place passed into the hands of Anson Davis, son of Col. John, who came from



Oxford and the old homestead on Chestnut Tree Hill". Anson Davis had ten children, among whom were the Rev. Sheldon Davis and Anson R., father of Charles A. Davis who was prominent in Christ Church affairs, as we shall see later.

"Close by the Russel Tomlinson house is "the old parsonage", built in 1788, the home of "Priest" Abner Smith, the pastor of the congregational church, 1786 to 1829. It is a good sized, gambrel-roofed house, on the west side of the highway, facing east, on the highest point of Great Hill." It is now occupied by Mr. Bomba.

Just northwest of this was the house built by Moses Fanton in 1781. "Seymour Past and Present" says that in 1902 it was "occupied by two elderly twins, Julius H. and Junius N. Benham, who had in their possession the old communion service used by the Episcopal people on Great Hill in the early history of the Congregational Church and in which other denominations worshipped."

At the foot of Rockhouse Hill, four roads meet, - the road over Great Hill, and over which we have gone, the Rock House Hill Road that extends up over the hill towards Quaker Farms (now part of Route 188), the road to Seymour, now known as "Great Hill Road", and the Squantuck Road to the Housatonic River, (now also part of Route 188).

"Somewhere near the corner of the meeting of these roads, there was a tavern, roadhouse and hotel, all combined, where were entertained a great many people and in the order of events the place became known as the "Hell House". Following events led to the name of one of the roads as Hell Lane, extending northward past the Holbrook and west past the Gunn and Nettleton places."

To identify these road names with those of the present day, the map herewith taken from the Map of Seymour, 1902, shows the "Davis Corners" to be at Botsford Road.

The road which the authors of "Seymour Past and Present" say "runs north from the four corners" (now the traffic circle), they speak of as "Hell Lane", but their map shows it as Holbrook Road, and "Hell Lane" running off Holbrook Road, skirting Moose Hill, the highest point in this region. Hell Lane is now known as Moose Hill Road.

It is a pity that the name "Holbrook Road" has not been retained, because its present name "Great Hill Road" confuses it with the old Derby - Woodbury road running over Great Hill.





## THE FIVE PRINCIPAL DEEDS.

In Part Two of Sharpe's "Oxford Sketches and Records", he states that "the five principal deeds to land included in the bounds of the town of Oxford, purchased from the Indians at various times from 1678 to 1710 are the following,-

1. Wesquantuck (now shortened to "Squantuck").
2. Rockhouse Hill.
3. Camp's Mortgage.
4. The Quaker Farms Purchase.
5. The North Purchase."

### FIRST MENTION OF THE NAME, QUAKER'S FARM.

Sharpe continues, - "The date of the first settlement within the limits of the town of Oxford has not been established, but as a tract of land in the westerly part of the town was designated as the Quaker's Farm in 1683, it is evident that at least one white man settled there before that date."

"In 1683, Joseph Hawley of Stratford proposed to have his grant in Derby, laid at Quaker's Farms."

"It is probable that there was a considerable number of settlers here before 1680, as it is recorded that in that year it had become necessary to establish the towns bounds between Derby (of which Oxford was then a part) and Waterbury."

In the "Seymour Record" of May 15, 1894, Mr. Sharpe writes in No. 8 of a Series of Historical Sketches entitled "Oxford in the Olden Time", about a well preserved document "found at Quaker Farms some years ago", from which he quotes,-

### EBENEZER JOHNSON'S GRANT.

March 27, 1688      170 acres of land were laid out to Lieut. Ebenezer Johnson in one parcel within the bounds of Derby at the place near to it commonly called the Quaker's Farm-----all in one parcel containing within it the Brook commonly called the Eight Mile Brook, etc."

Sharpe's "Oxford Sketches and Records, Pt. 2, referring to this and other evidence, says "There is therefore abundant evidence that the "History of the Old Town of Derby" (page 229) is in error in saying,- 'The first permanent settler in Quaker's Farm was some time after 1707."

## DR. JOHN BUTLER, OF STRATFORD, CONN.

One of the earliest reputed inhabitants of Quaker Farms was Dr. John Butler, of Stratford, Connecticut. In an address entitled "Historical Sketch of Oxford", by Judge N. J. Wilcoxson, read at the Centennial Celebration, July 4, 1876, (given in full in Sharpe's Oxford Sketches), he says "The first English inhabitant of Oxford, as I take it from record was Dr. Butler, a Quaker and hunter, who for some years from the year 1715 had a hermit residence." (It will be noted that this statement of Judge Wilcoxson's disagrees with that of Sharpe, who points out that the "Quaker's Farm" was spoken of as early as 1683.)

Judge Wilcoxson continues, - "He lived about forty rods from the old burying ground in Quaker Farms, northwest side of the brook under the hill at the turn of the road. The locality must be the turn of the road easterly from the house once the residence of the late Capt. Nathaniel Wooster, and the residence of the present Silas Hawkins". (This is now the residence of Silas Hawkins' great niece Mrs. Elsie Stanton.)

At this locality, there is still, in 1954, a cellar hole which may have been the site of Dr. Butler's home. As however, the Judge gives no reference to any specific records, it is not clear how authentic his account is.

It seems well to correct here the statement made in the pamphlet of the Tercentenary published by the Oxford Committee, under Scene 10, that the Stanton house was occupied by Dr. Butler. The Rev. Mr. Douglas, in a copy of the pamphlet which he gave me, noted thereon "Error, according to Mr. T. Hines who also said I. Wooster built it."

So, Quaker Farms seems to have been known as a definite section by 1680 or earlier, and was a part of the Parish of Derby sixty years or more, until 1741 when Oxford was set apart as a separate Congregational parish.

Sharpe says, - "The Quaker Farms purchase extended easterly to the Naugatuck and beyond, and therefore included not only a large proportion of the southern part of Oxford, but a considerable part of what is now Seymour, the Indian deeds overlapping one another. The list of names of proprietors in March 1727-8 is here given as the best available record of the heads of families here at that time".

"Here followeth a list of names which is y<sup>e</sup> augmented List which is the Rule for Deviding the lands in Quakers Farm Purchase that are yet undevided which is as followeth



	α	s	d
En <sup>S</sup> Sam <sup>l</sup> Bassit	28	-	-
George Black	21	0	0
Sam <sup>l</sup> Bowers	76	12	-
John Munson	18	0	0
En <sup>S</sup> Nikols	90	0	0
Joseph Nikols	32	0	0
Abraham Pierson	72	7	-
Steaphen Pierson Jun <sup>r</sup>	76	10	-
Steaphen Pierson Sn <sup>r</sup>	78	0	0
M <sup>r</sup> Pinto	29	0	0
John Pringle	32	-	-
John Pringle	85	10	-
Sam <sup>l</sup> Brimsmaid	22	10	0
Abiram Canfield	23	0	-
John Chatfield	113	-	-
John Davis	70	4	0
Micah Denman	74	0	-
M <sup>r</sup> John Durand	87	12	0
Francis French	135	0	0
Abel Gunn	157	17	6
Cap <sup>t</sup> Sam <sup>ll</sup> Gunn	-	-	-
Ebin: Harger	135	10	0
Jabiz Harger	23	0	0
Joseph Hawkins	201	15	0
Jonathan Hill	21	0	0
Deacon Abel Holbrook	129	7	6
John Hull	103	3	0
Cap <sup>t</sup> Joseph Hull Jr.	366	5	0
James Humphries	25	-	-
Coll: Ebenezer Johnson	210	1	9
Ebenezer Johnson	72	16	-
Jeremiah Johnson	159	0	0
John Johnson	49	10	0
Joseph Johnson	42	0	0
Peter Johnson	123	0	-
Jonathan Lumm	70	4	0
Sam <sup>ll</sup> Moss	43	0	0
W <sup>m</sup> Moss	147	15	0
Ebin: Riggs	102	-	-
Edward Riggs	69	-	-
Lt. John Riggs	240	18	0
En <sup>S</sup> Sam <sup>ll</sup> Riggs	88	10	0
Andrew Smith	132	6	0
Ephraim Smith	36	0	0

	$\alpha$	s	d
John Smith Jun <sup>r</sup>	20	0	0
John Smith Sn <sup>r</sup>	98	10	0
Joseph Smith	46	10	0
Ben <sup>j</sup> Stiles	26	5	-
John Tibbals	123	2	6
Abraham Tomlinson	-	-	-
Isaac Tomlinson	192	0	0
John Tomlinson	76	10	10
Sam <sup>ll</sup> Tomlinson	49	5	6
Wm. Tomlinson	58	10	0
John Towner	48	0	-
John Twitchel	78	0	0
Sam <sup>l</sup> Washbon	74	2	0
Wm. Washbon	117	0	0
John Weede	82	2	0
Selvester Wooster	39	-	-
Tho <sup>s</sup> Wooster	175	10	0
Timothy Wooster	117	0	0
	<hr/> 5285	<hr/> 7	<hr/> 9

CHAPTER II.  
OXFORD PARISH SEPARATES  
FROM DERBY, 1741

Sharpe (in "Oxford" Part I) says "The first petition for the setting apart of Oxford as a separate parish (from Derby) was made to the General Assembly in May 1740, and on the 7th day of May 1741 the petition was granted in the following words:

Timothy Worster (sic), John Twitchel and John Towner &c dwelling in the (sic) and northwest part of the town of Derby,- Isaac Trowbridge, John Weed, Jonas Weed, Joseph Weed and Joseph Osborn, dwelling in the southwest part of Waterbury woods, in the old society of Waterbury, and Isaac Knowles, Joseph Towner, Eliphalet Bristol, John Tift and Aaron Bristol, dwelling in the southeast part of the township of Woodberry (sic) woods in the parish of Southberry (sic), moving to the General Assembly holden at Hartford, May Anno Dom - 1740, that they might become one entire ecclesiastical society, and praying for a Committee, &c - - - - - the Committee reported that according to the direction of said Assembly they have reported to the above said places &c, and find and are of opinion, that it is necessary and best that the said inhabitants be made a distinct, separate ecclesiastical society and that their bounds and limits be as followeth:

Beginning at the mouth of the four mile brook where the brook emptieth itself into the great river,- and to run as said brook runneth by said brook unto the bridge that is between the dwelling houses of Abel Gun and John Holbrook,- and from said bridge by the highway that runneth between the land commonly called the Camp's Mortgage and the land called Quakers Farm Purchase, unto the river called the Little River,- and thence as the Little River runneth to Naugatuck River etc., all as by said report on file, dated May the 7th. Anno. Dom 1741.

"It is therefore resolved by this Assembly that the above memorialists, inhabitants of Derby, Waterberry and Woodberry, situate and living within the bounds and limits above described, be and become together one entire, separate and distinct ecclesiastical society or parish,



subsisting and known by the name of the parish of Oxford, and endowed with all powers and privileges wherewith other parishes within this government are by law endowed."

The first meeting of the Oxford Society was held June 30, 1741, at the house of "Mr. Samuel Twichels". Mr. Isaac Trowbridge was chosen Clerk. Isaac Knowles was chosen "modderator" (sic) for said meeting.

Mr. Caleb Perry, Mr. Ebenrzer Riggs and Mr. John Lumm were voted a committee to take care of the prudentials of s<sup>d</sup> society.

Mr. John Towner, Mr. Abiel Fairchild and Mr. Sam<sup>l</sup> Twitchel were voted a minister committee for the Present year, and to hier (sic) a minister upon probation.

Voted that "thear shall be a rate made of five pence upon the pound upon the list in the year 1740 in order to Defray the charges of hiering Mr. Birdsey, this vote the inhabitants on Rockhouse Hill are exempted from paying and charges thereof".

Mr. Ephraim Washband to be Collector and Treasurer. "Voted and past in said meeting that Mr. John Towner and Mr. Sam<sup>l</sup> Woster shall be in with the first committee in order to take care of the prudentials of said society."

#### THE TWITCHELL FAMILY.

The family name is spelt variously as Twitchell, Twitchel and Twichel.

The Derby (Oxford) branch of the family are all descended from John Twitchell who was born in Medfield, Mass. in 1674. He moved to Derby, Connecticut, where he married Sarah Pierson, daughter of Steven Pierson and Mary Tomlinson. He was a selectman in 1712. His son Samuel, born in Derby in 1711 was the man at whose house the first meeting of the Oxford Congregational Society was held in 1741. At that time he was but thirty years old. He must have been a strongly religious character to exercise the influence he did, as all the first "Sabbath meetings" were held at his house. He married Hannah Hinman of Southbury, and his house is said to have been in Woodbury, but as Southbury was then part of woodbury, his house may have been in the northern part of Oxford.

In 1795 there were six Twitchels, or rather, Twichels listed as belonging to the Episcopal Society in Oxford,- namely,-

Mr. John Twichel  
Benjamin Twichel  
Abijah Twichel

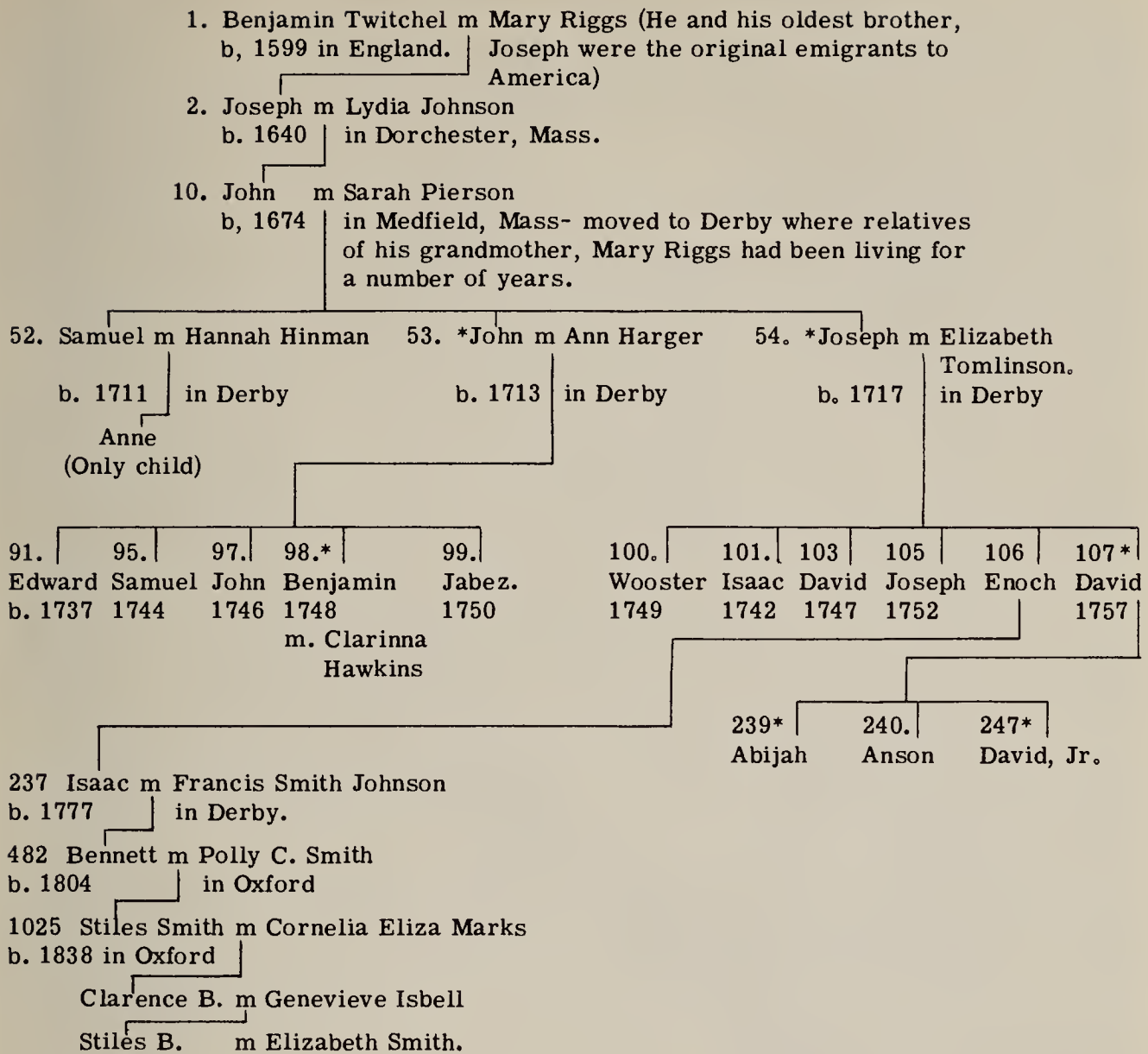
Mr. Joseph Twichel  
David Twichel  
David Twichel, Jr.

It will be noted that John and Joseph are listed with the title "Mr.", which was only accorded persons of prominence in the town; they were both over eighty at the time. John had married Ann Harger and is said to have conveyed certain lands to the Episcopal Church of Oxford, Conn. In a deed from Joseph Davis, of Derby, to the Episcopal Church, in 1766, it is also stated that "a like deed was executed by John Twitchell, June 21, 1770 for near 18 acres of a new piece of land in the parish of Oxford, lying near the church."

Apparently, none of the early Twitchels lived in Quaker Farms, and no Twichel is listed among those persons signing the various documents relating to the founding of Christ Church.

The present Junior Warden of Christ Church, Mr. Stiles B. Twitchell belongs to the same family, as shown on the chart herewith.

THE TWITCHELL FAMILY  
Derby, Conn. Branch, Sons only.



Those marked \* were listed in 1795 as Members of the Episcopal Society of Oxford, Conn.

The numbers 1, 2, 10, 52 etc. refer to the Genealogy of the Twitchell Family compiled by Ralph Emerson Twitchell.

## THE OXFORD MEETING HOUSE

At a Society Meeting Oct. 6, 1741, it was voted to build a meeting house and to ask the General Assembly to appoint a Commission to decide where the meeting should be built. The following is the order of the Assembly:

“Upon the report of Capt. Isaac Dickerman, Jr. James Talmadge and Mr. John Hitchcock, appointed by this Assembly to affix the place for the inhabitants of the parish of Oxford to build their meeting house upon, the said committee having viewed their circumstances, have set down a stake and laid stones to the same, at the south end of the hill commonly called Jack’s Hill, and near the highway that runs on the east side of the Little River,



on land belonging to Ephraim Washburn, which said place the said committee report to be the most convenient place for the said inhabitants to build their meeting house upon; and the said inhabitants are hereby ordered to build a meeting house at the said place accordingly."

It was also voted that the places to post notices of society meetings should be at the houses of John Lum, Jonathan Griffin, Joseph Lewis, Isaac Knowles, Joseph David and Joseph Wood, and that the meetings on the Sabbath be held at the house of Samuel Twitchell "till ye year be ended."

In 1743 the first meeting house was built, and Jonathan Lyman was the first minister. His daughter, Abigail married Sergeant Nichols, and their son, Russel Nichols became a member of the building committee of Christ Church, Quaker Farms.

It is interesting to note that it was necessary to ask the permission of the State Assembly, in order to form a new Ecclesiastical Society and that the actual location of the Meeting House was selected by a committee of the Assembly.

It is also of interest to note the names of those prominent in the founding of the Society,-

Samuel Twitchell, Isaac Trowbridge, Isaac Knowles, Caleb Perry, Ebenezer Riggs, John Lum, John Towner, Abiel Fairchild, Ephraim Washburn and Samuel Woster.





Dr. Richard Mansfield



### CHAPTER III.

#### EARLY HISTORY OF ST. PETER'S CHURCH, OXFORD; EPISCOPAL SERVICES IN OXFORD 1760.

With a strong Congregational Society formed in 1741, how did it happen that by 1760, Episcopal services had begun to be held in Oxford Houses, and that, four years later, in 1764, St. Peter's parish was established?

Probably the strongest influence was that of the Rev. Richard Mansfield, who, in 1749 had been made rector of St. James Church in Derby.

#### THE REV. RICHARD MANSFIELD 1764—1807.

Richard Mansfield, of English stock, was born in New Haven in 1724, son of Jonathan and Sarah (Alling) Mansfield.

He was prepared for Yale College at 13, but was not allowed to enter until he was 14, or in 1738. It was at Yale that young Mansfield affiliated with the Episcopal communion.

Some years previously, in 1722, President Timothy Cutler and Samuel Whittlesey had been converted to Anglicanism.

Young Mansfield therefore studied in an atmosphere favorable to the Church of England. He was graduated from Yale in 1741. In 1748 he determined to enter the ministry, and as there were no Bishops in this country, he went to London and was ordained in that year by the Archbishop of Canterbury. Dr. Beardsley says, in his History of the Episcopal Church in Connecticut that "it illustrates the degree of Puritan bitterness which prevailed at that time against the church, that his own sister, upon hearing that he had sailed for England to receive ordination from the Bishops, prayed that he might be lost at sea."

He was appointed a missionary to New England, by the Society for Propagating the Gospel in Foreign Parts, and returned to America in 1749 to take up his post at Derby, his parish extending as far as New Haven and Waterbury, and it proved to be his life work, he being rector of St. James, Derby, for 72 years, until his death in 1821 at the age of 97.



## ST. PETERS CHURCH FOUNDED 1764

St. Peter's Church, Oxford, was founded by Dr. Mansfield in the year 1764. This was the year in which the English Parliament, under Prime Minister Grenville proposed the famous Stamp Act, which was the first attempt of the English Government to impose taxes on the colonists, and even though this particular form of proposed tax was as little obnoxious as any tax could be, nevertheless it was the principle of having a tax fastened on them which their own legislatures had not passed, to which the colonists objected. In other, and familiar words, "No taxation without representation". The passage of the act caused a great hullabaloo, in which, no doubt, the citizens of Oxford joined.

Dr. Mansfield was also the first rector of the Union Church, (now Trinity) in Humphreysville, (now Seymour). He is said to have been a man of indomitable zeal and energy, which certainly must have been true, when we consider the great extent of his parish, which had to be covered mostly afoot or on horseback.

He was forty years old at the time of the founding of St. Peter's, and thus in the full vigor of the prime of life, he undoubtedly stirred the people of Oxford by his personality and preaching.

### Episcopal Families in Oxford prior to the Revolution.

Besides the missionary zeal of Dr. Mansfield, working out from Derby, the other influence leading to the start of Episcopal services in Oxford, was undoubtedly the presence in the town of men and women either brought up in the Episcopal communion or who had been converted to it before their coming to Oxford. Who then, were the men prominent in the establishing of St. Peter's church?

The Rev. Mr. Douglas says,-

"In the town records of Derby is found the copy of the deed",-

"I, Joseph Davis, of Derby, in the parish of Oxford, --- for a valuable consideration of current money, --- received of Abel Gunn and William Bunnell, church wardens of the parish of Oxford --- do give, grant and confirm unto them, and to others of the parishioners of the church of England in said Oxford, one certain tract of land known by name of Meeting House Lot, lying near Oxford meeting house, being by estimate five acres --- to have and to hold to the said Abel Gunn, Benjamin Bunnell, and all the rest of the professors of the Church of England in the said Oxford". Dec. 22, 1766

The first record in the old record book of St. Peter's reads,-  
"April 6, 1769. At a Vestry held in the parish of Oxford, in the town of Derby, in the Mission of the Revd. Mr. Mansfield, Regularly Assembled and Voated in said Vestry that Arthur Wooster and Benjamin Bates of said Parish be Church Wardens for the year ensuing."

Also "the Glebe Lands or otherwise the use of said Lands belonging to Church of England in the parrish of Oxford was at an auction as usual bid off by Mr. Abel Wooster of said parish".

From these early entries therefore, we pick up the names of,- Joseph Davis, Abel Gunn, William Bunnell, Benjamin Bunnell, Arthur Wooster, Abel Wooster and Benjamin Bates.

Joseph Davis, listed in the genealogies as Capt. Davis, was the grandson of John Davis who located in Derby between 1685 and 1690 and became quite prominent as a citizen, taking part in all the business of the town and was a large land owner. John's first wife died and he married second, the widow Mary Gunn May 12, 1691. She died and he married third Abigail \_\_\_\_\_. John Davis is referred to as "the Welshman" in the records at Derby. Joseph Davis was born in 1708 and he married Mary Wheeler of Stratford. Their home was on Chestnut Tree Hill, Oxford.

Abel Gunn, in 1766 was one of "the professors of the Church of England" in Oxford. According to "Seymour Past and Present" he lived on Moose Hill Road near Four Mile Brook and at the base of Moose Hill, in "an old red house known as the Capt. Nettleton place", but which was built by Capt. Abel Gunn who lived here as early as 1740. His name is mentioned when the new Society at Oxford was being planned, the south boundary of which was to be at "the brook and bridge between the dwelling houses of Abel Gunn and John Holbrook. Other members of the Gunn family seem to have been members of the Episcopal church,- the settlement in the Towantic section which became known as Gunntown, being the place where St. Michaels church (now in Naugatuck) was established, the site being close to the old cemetery which still remains on the Towantic Road.

William and Benjamin Bunnell. Sharpe's "Oxford Sketches" says,- "Aug. 1753, Benjamin Bunnell, Jr. and Ruth, his wife admitted to full communion in the congregational church", and 1783 William Bunnell married Sarah Dorman.

It is possible that the Benjamin Bunnell who in 1753 was admitted to the Congregational Church was also the man who in



the old record of Dec 22, 1766, already quoted was a "professor of the Church of England in the said Oxford".

### "GOVERNORS HILL"

The Bunnells were undoubtedly "persons of consequence" and, one of them, it is said, was unwittingly responsible for the name "Governor's Hill". John Warner Barber, in his "Connecticut Historical Collections", published in New Haven in 1838, says "Governor's Hill" is said to have gotten its name from having been principally owned many years since by a Mr. Bunnell who was considered by his neighbors as a lordly kind of personage and had considerable to do with the law, being engaged in many law suits for the support of his real, or imaginary claims. From the important and consequential airs he assumed, among his neighbors, he probably received the designation of "Governor".

### "CORRESTER" (CHORISTER) BUNNELL.

Reuben Bunnell, apparently son of Benjamin, Jr., "was made Correster (sic) of St. Peter's 1788; Clerk in 1812; Treasurer in 1817. He was Senior Warden for 35 years.

A good description of a "correster" is given in Borthren's History of Woodbury, Conn., published in 1854,-

"In early days a custom prevailed in the mode of singing, which was done in this manner. A person was appointed to act as chorister, or 'set the psalm', who selected and 'pitched' the tunes; then a line or two was read off, when the whole congregation joined in singing them, and thus proceeded alternately to read and sing the lines in this manner, till the whole psalm had been sung."

No organs were used and the chorister had a little pitch pipe like a whistle which he blew to get the key. In many places there was much controversy when the change to a choir was instituted. In Woodbury in 1734, soon after the formation of their Society, it had been discussed whether the church would adopt the new mode of having the singing conducted by a choir, or carry it on by the congregation as before and the meeting voted "that we will continue to sing the praises of God in the public worship on the Sabbath, in the common way wherein we have hitherto gone on, Leaving to every one their liberty of learning or not learning to sing the Regular way, and that when persons have generally learned to sing by rule, yet that way of singing shall not be introduced into the Congregation here, but upon farther agreement and in an orderly way."



Apparently fifty-four years later, in 1788, the Oxford congregation were "still singing in the common way wherein we have hitherto gone on".

### THE WOOSTERS

Several of the Wooster family were active in Church affairs. They were all descendants of Edward Wooster who came to America about 1649 and before 1652 was a settled planter at Paugaset (now Derby).

- 1769 - Arthur Wooster was elected a warden of St. Peters for the coming year.
- 1769 - Abel Wooster "of said parish", at an auction as usual bid off the Glebe Lands or otherwise the use of said lands belonging to the Church of England.
- 1779 - Ebenezer Wooster was elected parish clerk of St. Peters.
- 1792 - John Wooster. In the convocation of the clergy of Connecticut, held at East Haddam February 15, 1792, he was proposed as a Lay-Delegate to the "Genl Convention at New York in September next". The delegates were, - Messrs. John Ingersoll, Esqr., Thomas Belden, Esqr., Philip Nichols, Esqr., John Wooster Esqr., Mark Prindle Esqr., and Ebenezer Baldwin.

In the Wooster Genealogy, it says John Wooster had 500 acres in the valley of the Little River, and it speaks of his deer park. John W. Barber says "about one mile and a half south from the centre is the "Park", formerly a place for deer. About eighty or ninety years since (Barber wrote in 1838 so say about 1758) a Mr. Wooster, owned and enclosed about one hundred acres of land for the purpose of keeping deer. It is said that he had the exclusive privilege by law of restraining any person from hunting deer in the limits of the "Park". Upon the outside part of the enclosure, there was a kind of precipice, from which the deer, when pursued would sometimes leap into the enclosure, much to the mortification of unprivileged hunters." That was the origin of "Park Road".

- 1812 - Nathaniel Wooster, active in building of Christ Church.  
See later on.

ABRAHAM WOOSTER - "Abraham Wooster, father of General David Wooster, bought land here in Sep 1752, and may have inherited through the right of his father, Edward, the first settler in Derby, a grant of considerable value. At this time he is said to be of Derby, but had been residing in Stratford since

about 1706 until a short time previous to this date. That he resided here (Quaker's Farm), is likely, for in 1733 he sold his "mansion house near Munson's Corners in Quaker's Farm", and a farm with a saw mill to Samuel Wooster, Jr., and if the first white child was born here in 1725, as is said, then Abraham Wooster was among the first settlers at this place."

## CHAPTER IV.

### DURING THE REVOLUTION

Mr. Douglas says, "There is no record of either parish or vestry meetings between the years 1775 and 1779, only the notation that the Glebe lands were rented out to different individuals for £4." We will recall that this was during the troublous period when even the church services were discontinued in many places."

It is said that the same thing happened in Derby,-

"The scholarly rector (Rev. Richard Mansfield) encountered troubles during the Revolution when he was forced to flee to Long Island for a time because of objection to his devotion to the English crown, but he returned shortly to resume his labors and as one historian states 'Dr. Mansfield's sympathy with the cause of the crown was forgotten in the piety and zeal he manifested toward his church, his devotion to his people and the meek but dignified deportment he exhibited towards all who entertained different religious views from himself'".

Feeling may have run stronger in Oxford, so that the Episcopalians felt it wisest not to hold services, or Mr. Mansfield himself may have decided it would be better to wait for quieter times before pursuing his missionary activities. It is well known that many of the Church of England people in New England were deeply attached to the English government. Some of them were large land owners and persons of property, and they disapproved of believers in independence.

The Diocesan Convocation Records tell of an interesting Convention that was held July 23, 1776, at the house of the Rev. Bela Hubbard in New Haven. "The Church of England clergy in the colony were firm loyalists with scarcely an exception. When arms were taken up against the King, their consciences would not allow them at the bidding of the patriots to omit the prayers for the King and Royal family in public worship. Threats and imprisonment did not frighten them or cause them to decline "mutilating" the prayer book. They could not break their oath of allegiance taken at their solemn ordination, but they were reluctant to close their churches provided they could keep them open with comparative safety to themselves and their parishioners."

"After much deliberation, they devised a form of service which dispensed with the use of the Book of Common Prayer, and which the Convention authorized for use.

"It was voted, that the following mode of public worship should be carried out in their respective churches.



1st. singing, 2dly A chapter out of the Old Testament, 3rdly Psalms of the Day out of the Old Testament, 4thly some commentary, 5thly a Psalm, 6thly a Sermon and lastly, part of the 6th Chap'r of St. Math'w, ending with the Lord's Prayer, all kneeling. The Blessing".

#### Capt Hawkins' pass

An interesting side light on the lives of people in Quaker Farms during the Revolution showing the Anti-Tory feeling is given in an article by Sharpe in the Seymour Record of March 29, 1894, -

"In Revolutionary days it became necessary to require of strangers traveling in New England some guarantee of their purpose and patriotism. Below is a copy of such a document given to Zachariah Hawkins of Quaker Farms, who went to attend to business relating to a farm of 200 acres which he purchased in Castleton in 1773.

Castleton August 5th AD 1780

May it please your Excelency Capt. Zachariah Hawkins is Come to this Town to Take Care of a farm he has here and some people say he is Toryfied which makes him afraid to Execute his Business But we have no suspicion of his being upon any Evil Design towards the United State.

This from your Humble Servants

Percy Sturtevant )

Reuben Moulton ) Selectmen

Brewster Higby )

To Thomas Chittenden

On the back is the following endorsement

By the Governor

the Bearer Capt. Zachariah Hawkins is permitted to Pass from this to Castleton about his Necessary Bizness he behaving him Self friendly to this and the United State.

Arlington, 15th August 1780

Thos Chittenden

To Whom it may Concern.

#### ISAAC TOMLINSON JR. IN LONG ISLAND.

Further division of feeling is shown by the following letter from Isaac Tomlinson Jr. to his brother Russell Tomlinson. This letter was preserved by Samuel Meigs and handed down to his grand daughter, Miss Mary Lorena Meigs, and was presented by her, through the writer of this history, to the New Haven Colony Historical Society.

Long Island 12 Feby 1777.

Sir

I am at Last safely Landed on Long Island among fren<sup>S</sup> (sic) not so far to the westard as I could wish but the wind being High we dare not venture ourselves in the Sound, night being just on us. when I shall have another opportunity to write to you is uncertain but the first that offer, I shall Embrace. do all you can to Live in peace a few months when I hope you and all our friends will be protected from the Rage of those usurpers who now bear rule. I am in good health and Remain your affectionate brother

Isaac Tomlinson, Jr.

Russell Tomlinson

It appears that the division continued for some time, as shown by the next letter, which indicates that Russell Tomlinson had joined his brother. The letter is written by (Capt.) Isaac Tomlinson to his son Isaac Tomlinson, Jr., in New York City, then under the British Occupation. Capt. Tomlinson kept a copy of his letter, and it is the copy which has been preserved. This has also been given to the New Haven Colony Historical Society.

Woodbury, 15th Janu<sup>ry</sup> 1780

Dear Son,

I have received your Letter by Mr. Bull dated 15 Nov<sup>r</sup> on the 10th. Instant in which you inform me of your good State of health together with Russels', his wife and other Friends which gives me real pleasure to hear My family with friends in general here are well and send their respects to you with Russel and other friends in New York hoping there may be some way to accomodate the unhappy differences which now separates friends and acquaintances hope you will as often as opportunity serves inform me of your circumstances, I am your affectionate Father

Isaac Tomlinson.

(The letter is marked on the back "Jan<sup>y</sup> 15, 1780, Copy of a Letter sent to Isaac Tomlinson.")

Isaac Tomlinson Sr., who wrote this letter was Capt. Isaac, son of Sergeant Isaac. Capt. Isaac was born in 1723, and in 1775 (when he was 52 years old) he "marched for the relief of Boston in the Lexington alarm. He was two days in the service at that time, the same as his company that went. He was in the 3d. Company under General David Wooster in 1775, enlisted May 15, discharged Dec. 1, 1775. This company served at the siege of Boston". (Colonial Records Vol. XII P. 613 and Adj. General's Report of Soldiers in the Revolutionary War.)



So Capt. Isaac, while apparently a good patriot, and highly indignant at Great Britain's treatment of Boston, nevertheless, like many others, he clung to the idea that the dispute between the Colonies and Great Britain could be settled peaceably. This is further emphasized by the following entry, found in "The Records of the Colony of Connecticut", -

"The Ministers of the Governor and Council of Safety, January 1777, -

Capt. Isaac Tomlinson of Woodbury was sent here by the Civil Authority of Woodbury as being a person dangerous to the community.-----Now he declared before this council that he never so well understood the state of the dispute,-----, therefore it is resolved that he is permitted to return to his family at Woodbury and to remain in his own business within the limits of Woodbury and Derby."

Capt. Tomlinson was fifty four years old at this time, and, from the conciliatory action of the Council, he must have been highly respected. His sons, Isaac Jr. (aged 25) and Russell (aged 23) were more pronouncedly pro-British, for they left Woodbury to go behind the British lines as we have already seen. Capt. Tomlinson's younger son, David, then a lad of sixteen, remained in Woodbury with his father.

The Tomlinsons were probably not the only family in this locality which did not entirely approve of separation from England, - we have already seen that Capt. Zachariah Hawkins was suspected of having leanings that way, - but these are the only ones of whom we have found record.

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## CHAPTER V.

### THE YEARS 1779 TO 1811.

During the latter part of the century, besides the divided allegiance between Great Britain and the now independent Colonies, a matter that disturbed the peace in the Episcopal Church was the question whether there should be American bishops or not.

The missionaries of the Society for Propagating the Gospel in Foreign Parts were strongly in favor of bishops, while many of the local clergy were as strongly against them. One of the local men is quoted as saying, "People have no security against being unmercifully priest-ridden but by keeping all imperious bishops from getting their feet into the stirrups at all".

Many authorities feel that by the end of the Revolution, the Established English Church in New England was in a very weakened condition. However, in Oxford and Quaker Farms, Mr. Douglas says in his historical address, "Church meetings were resumed in 1779, and by the report of the election of officers in that year, it would seem that if there were doubts that the Episcopal Church in general would survive the shock of the Revolution, as so often recorded in the school books, it certainly does not appear in the action of this and other meetings held during the last years of the war."

At the 1779 Annual Meeting of St. Peter's Church, Ebenezer Wooster was elected Clerk, Samuel Hawkins and Isaac Nichols, Church Wardens, and Isaac Nichols, Daniel Johnson and Benjamin Twichel, Choristers. A committee was elected to take care of the Glebe Lands and the church, consisting of Thos. Osborn, John Twichel, John Wooster and Joseph Wooster.

### THE FIRST AMERICAN BISHOP.

In December 1783, ten Connecticut clergymen met at the Glebe House in Woodbury, Connecticut, to select a man to go to England for consecration as Bishop. It is not definitely known, but it is thought that Dr. Mansfield was probably one of these ten clergymen. The man that they finally selected was Samuel Seabury, Jr., who had been the rector of the church in the village of Westchester, N. Y. (now part of the city of New York), before the Revolution.

Mr. Seabury had disapproved of the movement of the Colonies to separate from Great Britain, and had signed the protest of the

clergy issued at White Plains, N. Y., "against all unlawful congresses and committees." In May 1775, he wrote, "I have been obliged to retire for a few days from the threatened vengeance of New England forces who lately broke into the Province."

But the treaty of peace having been signed in 1781 and the independence of the United States established, and having been selected for the office, he sailed for England in 1784, seeking consecration by the Archbishop of Canterbury, who however refused the request, chiefly because Seabury would not take the oath of allegiance to Great Britain. Mr. Seabury then went to Scotland, whose bishops had never sworn fealty to the British Crown, and was consecrated in 1784 and returned in the same year to this country, taking up his duties as the first American bishop.

DR. MANSFIELD’S SALARY

At a Parish Meeting held Aug. 8, 1785, the parish voted the Rev. Mr. Mansfield the sum of "thirty pounds lawful money to be collected on the list of 1784." At a "Vestry and Society Meeting", held May. 1, 1786, it was voted "to give the Rev. Mr. Mansfield our proportional part with the other two Societys of Eighty Pounds lawfull Money for the year past." One of the "two other Societys" was unquestionably that of Derby, but what the other was is uncertain.

OXFORD SUPPORTS BISHOP.

At a Meeting of St. Peter’s Church, Oxford, held Apr. 21, 1788, it was voted that Mr. John Twichel be a delegate to "represent the society at a convention to be holden at Wallingford, May 7, 1788 for the purpose of making a provision or Stating a Salary for the support of the Reverend Bishop Seabury and for promoting an Academy."

Apparently by this time, fears of being "priest-ridden by a lordly bishop" seem to have subsided in Oxford.

The old record book of St. Peter’s Church gives the following, - Aug. 1795 List of the Members belonging to the Episcopal Society in Oxford.

Mr. John Twichel	Ebenezer Osborn
Mr. Arthur Wooster	Edward Hinman
John Wooster, Esq.	Benjamin Twichel
Mr. Joseph Twichel	Sherman Hatch
Thomas Wooster	David Twichel Jun <sup>r</sup>
Thomas Osborn	John Wooster Jun <sup>r</sup>
Josiah Washband	John Churchell



(continued)

John Davis	Nathaniel Wooster	
Daniel Fabrigue	Silas Hawkins	
Isaac Nichols	Bowars Washborn	
Ebenezer Wooster	Thomas Riggs	
Samuel Basset Jun <sup>r</sup>	Jesse Scott	
David Twichel	Ebenezer Twichell	
Abijah Twichel	John Dillivan Wooster	
Enos Cande	John Basset	: Note. These names
Charles Munson	John Chatfield	: are added in a differ-
Abijah Wooster	Gideon Chatfield	: ent handwriting, with-
William Church	Andrew Smith	: out date.
Abel Church	Camron Perry	:
Josiah Washborn Jr.	Clark Bunnell	:
Reuben Bunnell	Isaac Riggs	:
Benjamin Bunnell	Samuel Heaton	:

#### QUAKER'S FARM INHABITANTS IN 1790

From Seymour "Record" April 12, 1894.

"The following document is without date. It was probably made out in 1789 or 1790 as Josiah Perry, whose name appears on the list died Dec. 3, 1790.

"Names of Inhabitants list in Quakers Farm school district."

Benj <sup>n</sup> Beardslee	Nathan Hyde
Jabes Brown	Hiram Johnson
Eliphaz Bradley	Nehemiah & Sara Lewis
William Bunnell	William Lewis
Geo. & Isaac Cable	William Lewis, Jr.
Benajah Chatfield	Benj <sup>n</sup> Loveland
Elijah Hawkins	Adam Lum
Isaac Hawkins	David Mallory
Silas Hawkins	Elisha Oatman
Zachariah Hawkins	Nath <sup>l</sup> Pangmon
Zachariah Hawkins, Jr.	Cyrus Perry
Jonah Hine	Gideon Perry
Philo Hinman	Josiah Perry
Abel Hull	David Smith 3 <sup>d</sup>
Ezra Hull	John Smith
Abijah Hyde	David Tomlinson
Asahil Hyde	Phineas Trussel
Daniel Hyde	Abel Waters
John S. Hyde	Andrew Wirerd
Joseph Hyde	David Woodin

(continued)

William Woodin

Joseph Wooster

Joseph Wooster, Jr.

Nathan Wooster

Nathaniel Wooster

### 1792 - 1807

While we have little or no record of happenings in St. Peters Church during the period from 1792 to 1807, yet there are references in the Journals of the Annual Convention of the Diocese which are of some interest.

At the 10th Annual Convention held in 1792 there were present several ministers who at one time or another in their lives had something to do with the Church in Oxford. These were the Rev. Richard Mansfield, the Rev. Ashbel Baldwin, the Rev. Chauncey Prindle and the Rev. Tillotson Bronson, - although the latter's connection with Oxford is not clearly established.

Two lay deputies who were present at this convention listed as from Derby were Abijah Hull and John Wooster.

In the Journal of the 1796 Convention appears the first mention of Oxford, - Lay Deputy Isaac Nichols. At this convention the following interesting motion was passed, -

"A church whose grand list shall exceed the sum of \$15,000 shall be allowed two delegates, - less than \$15,000 one delegate." Fifteen thousand dollars remained the dividing sum for many years in fact until 1816 when it was changed to Ten Thousand dollars. In 1825, the basis was changed to the number of families.

At the adjourned convention of Oct. 1796, the lay delegates from Oxford were Capt. A (Abijah) Hull, Samuel Curtiss, B. Marvin, J. Nichols. Their presence at the Diocesan Convention would seem to reflect the renewal of interest in the church already spoken of.

At the 17th annual convention in 1799, Oxford's Lay Delegate was Isaac Nichols.

An item of somewhat peculiar interest appears in the 1802 Journal, wherein Joel Chatfield is listed as Lay Delegate from "Great Hill". As there apparently was no Episcopal parish of Great Hill, he may have listed himself as from Great Hill because that was his place of residence, but it may bear out the statement quoted herein before, (in the account of the Derby-Woodbury Road), that the Benham brothers had in their keeping (in 1902) the old communion service used by the Episcopal people on Great Hill in early times, in the Congregational church building, in which it is said that other denominations worshipped.

In the 1806 Convention Journal, S. Bassett is listed as the Lay Delegate from Oxford. The Grand Levy is given as \$6765.



## BUSINESS CONDITIONS IN 1800-1810

Throughout its early history, Quaker Farms looked to Derby for an outlet and market for its produce. Derby had become a port of delivery in 1797. The History of Derby quotes Dr. Beardsley as writing "A few years ago, prior to 1800, Derby for a long time carried on an extensive commercial trade with New York, Boston, and the West Indies. At one time, Derby Narrows was nearly blocked with carts and wagons loaded with all sorts of produce from Waterbury, Woodbury and other towns. Sometimes a string half a mile long would throng our highways, and teamsters would have to wait half a day or over night for their turn to unload for shipping. Importation was also large."

"Long before, Derby had an indirect trade with Europe through the Colonies and the West Indies, in which Derby sloops of eighty to one hundred tons, carried live stock and provisions to the leeward and windward islands of the Caribbean sea. In return they brought the products of these islands, also wines, fruits and manufactured goods of France, Spain and Holland to whom these islands had belonged. This prosperity reached its culminating point about the year 1800 and began to decline in 1807."

"Accompanying this seaborne trade Derby had had considerable profit from shipbuilding, for "at one time few if any towns in Connecticut built more sailing craft than Derby, and this in earlier years gave it the name of "Shipbuilding Town".

The decline in trade was partly due to the French privateers who preyed upon our commerce, and partly perhaps because of poor soil conservation methods, and perhaps still more because of the building of the Derby-New Haven Turnpike, which drew business away from Derby to New Haven, because the latter was a port unobstructed by ice in winter. Then the embargo of the government in the War of 1812 put the finishing touches to Derby commerce, and it was practically wiped out.

It is known that Squire David Tomlinson suffered heavily in the decline of this commerce and the "French Spoiliation".

### THE FIRST SETTLED RECTOR IN OXFORD THE REV. CHAUNCEY PRINDLE, M. A. 1807-1811.

In 1807, the Rev. Chauncey Prindle became rector of St. Peter's Church, Oxford and held that office for four years, resigning, (according to the old record book of St. Peter's) Dec. 23, 1811. During this period he was also rector of St. Michael's Church, Salem, (now Naugatuck). The Convention Journal of 1812 lists him as still rector of St. Peter's Oxford, but his services

to that church after his resignation in December 1811, were probably as supply until a new rector could be obtained. This seems likely because he continued to live in Gunntown, (in North Oxford) until his death in 1833. He continued as rector of St. Michael's until 1814, when he resigned at the age of sixty-one.

In 1807 the Lay Delegate to the Diocesan Convention was Maj. J. Davis and the Grand Levy \$6765.32.

In 1808, Mr. Prindle was named by the Convention as a Committee to "ascertain the bounds between the parishes of Oxford and Salem", now Naugatuck.

The following sketch of Mr. Prindle is given in "Records of Convocation, 1790-1848, Diocese of Connecticut,-

"He was born July 13, 1733 in that part of Waterbury, Conn., then called Westbury, now Watertown. He entered Yale College in his nineteenth year and graduated with honor in 1776. During the years of the Revolution he remained at home, and like other young men who could not serve in the Continental Army, cultivated his father's farm to supply a portion of the food needed by the troops in the field. He studied theology with his uncle, the Rev. James Scovill, Rector of St. John's, Waterbury, and was made deacon June 1, 1787; ordained priest Feb. 24, 1788 in St. James Church, New London by Bishop Seabury. 1788-1806, minister of St. Peter's, Northbury, now Plymouth, and also Christ Church, Watertown, 1788-1804. 1806-1814, rector of St. Michael's Church, Salem (now Naugatuck) and also St. Peter's, Oxford from 1806 to his death in North Oxford, Aug. 25, 1833, in the eighty-first year of his age, and was buried in the old cemetery at Gunntown".

The dates are somewhat incorrect, for Mr. Humphrey took charge of St. Peter's in 1814, but probably Mr. Prindle helped out from time to time.

The biography continues,-

"An incident of his pastoral work was long told in Watertown as showing his determination to overcome obstacles. He had promised to preach at St. John's Church and to baptize some children in Waterbury whose parents were about to remove to the West. It was the mid-summer of 1795 and there was no clergyman in Waterbury. Between Watertown and Waterbury flows the Naugatuck River, which is about a third of a mile wide. It was usually crossed in a canoe or forded by



travellers on horseback. Some distance beyond the village was a bridge. Mr. Prindle expected to cross in the canoe, but upon reaching the place where it was kept he found that the summer rains had so swollen the river that the canoe had disappeared. To retrace his steps and cross by the bridge would make him late for his appointment. He plunged boldly into the rapid stream and swam across in time to meet his friends, baptize their children and send them to their new home rejoicing."

Judge Willcoxson in an address in 1876 said - "He was justly noted for sound and forcible intellect, for stern integrity, and as orthodox and firm in principle".

At the 1809 Convention, N. (Nathaniel) Wooster was the Lay Delegate from Oxford and the Grand Levy is given as \$6975.00.

Under the heading, "Notitiae Parochiales" (Parish Notes) under "---- Church, Oxford" the Rev. Chauncey Prindle is given as Rector, with a total of 52 families in the parish and 25 communicants; this would include of course, both Oxford and Quaker Farms.

Mr. Prindle is also listed as Rector of "-----Church, Salem, with 20 communicants.

In 1810 Edward Riggs was Lay Delegate from Oxford and the Grand Levy was \$6325.00.

It was reported that St. Peters Church in Plymouth was vacant because of the removal therefrom of Rev. Mr. Prindle to the churches in Oxford and Salem.

Mr. Prindle reported fifty families in Oxford and twenty-five communicants. In 1812 the number of families increased to fifty-five, but still only twenty-five communicants.

In 1813 the Lay Delegate was Enoch Perkins and the Grand Levy is given as \$5000.00, a reduction of \$1975.00 from the \$6795.00 listed in 1809,- nearly 30 percent less. This may have been caused by many families leaving town to take up their abode in Western New York State which was then opening up. It seems more likely, however, that the \$5000. reported as the Grand Levy for the Oxford church in 1813 was for St. Peter's alone, as the year before, 1812, the figure was \$8160. and by 1816, for "the associated churches in Oxford" was \$9000.

## CHANGES AFTER THE CLOSE OF THE WAR OF 1812

Dr. Seabury, the first bishop, had died in 1796 and was followed as Bishop of Connecticut by Dr. Abraham Jarvis. The latter died in 1813, and then there came a gap of six years when there was no bishop of Connecticut, the episcopal duties being

taken over by the Rt. Rev. John Henry Hobart of New York. He had been consecrated Bishop of New York in 1811, and at the request of the Connecticut Convention agreed to act for the Connecticut diocese temporarily.

Bishop Hobart was a high churchman and a man of great ability and energy, and he put a new breath of life into the church in the East.

By this time the political feeling that had prevailed against the Episcopalians during the Revolution had pretty well died out.

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## CHAPTER VI.

### THE STARTING OF CHRIST CHURCH; QUAKER'S FARM, IN 1812.

We have heretofore been dealing with St. Peter's Church in Oxford Center, it being the mother church of Christ Church, Quaker's Farm. When we consider that the western part of the town had been known as "The Quaker's Farm since 1683 or one hundred and twenty-nine years before the starting of Christ Church, we cannot but admire the early settlers, who for church life, had to travel either to Woodbury, Derby or Oxford Center, - a hard choice, what with bad roads, steep hills and slow plodding horses. It reminds us of the way the first people in Derby had for years travelled a Sunday all the way to Milford to attend church services.

By 1812 there were a substantial number of people living in The Quaker's Farm. The Rev. Mr. Prindle had resigned as Rector of St. Peter's Church, Oxford on Dec. 23, 1811, and the parish was without a rector. In his historical address, Mr. Douglas says, - "In the early years of the nineteenth century, there was a growing discontent on the part of the church members in the Quaker Farms Section as to the long distance they had to travel in order to attend church services. It was hard travelling in the winter months, especially for the women and children."

It will be remembered that St. Peter's had been established in 1764 by Dr. Mansfield as a mission from his church of St. James in Derby. This was twenty years before Bishop Seabury's consecration in 1784, and since the starting of St. Peter's the war of the Revolution had been fought and the independence of the United States achieved.

All this time, it must have been considerable hardship for the Quaker Farms people to get to church, whether Episcopal or Congregational. And hence the thought of a neighborhood church must have seemed very attractive to them, as is evidenced by the subscriptions made to the building fund by people who were not Episcopalians.

Mr. Douglas continues, - "These people, (that is to say, the Episcopalians of Quaker Farms) all contributed generously to the support of the Church in Oxford, but during the severe storms of winter were many times deprived of the comfort afforded by the Church's worship and sacraments. And so we find this entry in the old record book, -

Oxford, February the tenth, 1812

Reuben Bunnel, clerk, Daniel French, Moderator.

"That this parish approve the erection of a chapel in Quakers Farm for the benefit of the members of the Episcopalian Society in said district, provided said members continue united with the first Society in Oxford, and that the real members of the said district shall when any rector or curate is settled in said Oxford as rector or curate of said Society, be entitled to have such minister preach in said chapel in such proportion as the number of real Episcopalians resident in said district shall entitle them to. But especial provision is to be made that the said members in said district be ever so many they shall never demand, have or receive more than one half of the Sundays and other holidays of the office of said rector or curate and that the Society shall never be taxed for the erection of said chapel".

So apparently the plan was to have the minister preach some Sundays at Oxford and other Sundays at Quaker's Farm, and the good people of Oxford Center wished to make it clear that if the residents of Quakers Farm wanted to build a chapel of their own, then they would have to raise the money for so doing, themselves.

David Tomlinson, Nathaniel Wooster, Wells Judson and Russel Nichols were appointed a building committee. The greater part of the money was raised in Quakers Farm by popular subscription and the members of the building committee were among the heaviest contributors.

ORIGINAL DOCUMENT-SUBSCRIPTION LIST  
FOR BUILDING QUAKER'S FARM CHAPEL, OXFORD,  
FEB. 12, 1812

The original document of this historic happening was preserved by Mr. Samuel Meigs, (son in law of David and Lorena Tomlinson) and his grand-daughter, Miss Mary Lorena Meigs, now living in Waterbury, Conn. Through the writer of this history, she has given this document to the Connecticut Diocesan Archives which are now housed in the library of Trinity College, Hartford, Conn. A copy of it follows,-

Subscription form and list for Quaker Farms Chapel  
(Copied from the Original)

Oxford 12 February 1812

Know all men by these presents, that we the subscribers are firmly bound unto Mess<sup>rs</sup> Wells Judson, David Tomlinson Esq<sup>r</sup> and Nathaniel Wooster in the several sums



Subscription Form and List  
For Quaker Farms Chapel  
Feb. 12, 1812

(Signed 12 February 1812)

Know, all men by these presents, that we the subscribers are firmly bound unto Mess<sup>rs</sup> Wells Judson, Davids Jamnison & Nathaniel Wooster, in the several Sums and Species we hereunto assign to our respective names, which several Sums and species, we bind ourselves, our Heirs, Executors, and Administrators, to pay unto the said Judson, Jamnison & Wooster, or according to their Order, on or before the first day of January 1813 as witness our hands.

The conditions of this obligation are such, that the said Judson, Jamnison & Wooster, shall collect the subscribed money & species, and shall pay, or deliver the same, to a Committee of 7, to be chosen by the subscribers at their first meeting, which Committee, shall erect a Chapel for the celebration of public worship in that part of Oxford called Quaker Farms, to stand on the main road of S<sup>e</sup> John, & to be erected on that part of S<sup>e</sup> road, which lies between the house of Wells Judson, and the new bridge on Southbury road, the particular spot to be appointed by a majority of the Subscribers. Provided that said subscribers do not agree to the place, it shall be decided by a disinterested Committee, chosen by the subscribers.

The size and decoration of S<sup>e</sup> house, and the manner of building the same, to be determined by the Committee aforesaid.

The S<sup>e</sup> Chapel shall be the sole property of the church called the protestant episcopal Church, and its present bishop, and his successors, to be used by them without molestation, or interruption, whenever they shall meet for the performance of divine worship therein. It is however the understanding of the subscribers that S<sup>e</sup> Chapel is to be used, and improved for a place of public worship by every denomination of Christians, known and allowed in this State, at any, and at all times, when said chapel shall not be occupied by the ministers of the episcopal Church aforesaid, and shall be allowed to celebrate divine service, and preach therein, without hindrance, or molestation. Provided that in case of interference of Ministers, the officiating one shall be decided by lot, unless said Ministers, being present, agree otherwise. It is however calculated by the subscribers, that the members of the aforesaid episcopal Church, are not to be entitled to the use of said Chapel, more than one equal half of the time.

# Subscription List (Continued)

The first meeting of the subscribers shall be holden at the house of Mr. Wells Putnam on Wednesday the 19th day of instant February at 5 o'clock P.M.

Names -	Places of residence	Sum & Species
Clark Barnaby	Oxford	\$0 30 ten in bonds
Lemuel Jarvis	Oxford	005
Peleg Griffin	Oxford	007
James Smith	Southbury	1.40 Remund fore Dollars \$4--
Edward Bapell	Oxford	\$2.5
William Burr Jr.	Southbury	0.05
A. Label Scott	Southbury	0.5
Salmon G. ...	Southbury	0.10 100
Ruben Whipple	Southbury	\$5.00 Two Dollars in Work
Cyrus Perry	Oxford	\$15.00 in timber bonds or labor
Hehemiah Durand	Oxford	\$7.00 in Labour
Luke Bunnell	Oxford	\$3.00 in Labana
Daniel Curtis	Southbury	5. "
John Chaffed Jr	Oxford	5. "
David Smith Jr	Oxford	10. " Half in Work
John Smith	Oxford	10. " in Work
Edison Gibb	Oxford	2. " in Work
Moses H. Perkins	<del>Southbury</del>	15. "
Leahet Poynt	Derby	9. " Paid Jan'y 4. 1813
John B. Poynt Jr	Oxford	8. " Paid \$5.
Marcius Heyde	Oxford	5. " in Stone Lime
Cyrus H. Perkins	Oxford	2. "
John Davis Jr	Oxford	4. "
Samuel Chaff	Oxford	10. " \$ 116.00



# Subscription List (Continued)

Sam. Van	Oxford	X	3-0
Samuel Smith	Oxford		3-0
Samuel Smith	Oxford	X	2-0
Samuel Smith	Oxford		1-0
William Hurd	Oxford		59-0
Benjamin Hurd			12-0
David Hurd			10-0
Stephen Bateman		X	20-0 X
Jonathan Perry			3-0
Wm. Smith			5-0
Samuel Hurd			3-0 in Work
John Platt	Oxford		7-0 in Board
Asahel Hurd			\$ 127-0
Asahel Hurd of Oxford			\$ 20-00 in Work
Asahel Hurd			Asahel Hurd

Recd. 16 January 1813. On the within assignment Fifty Dollars } \$50-00  
by Asahel Hurd

and species we here unto annex to our respective names, which several sums and species, we bind ourselves, our Heirs, Executors, and Administrators to pay unto the said Judson, Tomlinson & Wooster, or according to their order, on or before the first day of January 1813 as witness our hands. The conditions of this obligation are such; that the said Judson, Tomlinson & Wooster shall collect the subscribed money and species, and shall pay, or deliver the same to a committee of 7 to be chosen by the subscribers at their first meeting, which committee shall erect a chapel, for the celebration of public worship in that part of Oxford called Quaker's Farm; to stand on the main road of S<sup>d</sup> farm; and to be erected on that part of S<sup>d</sup> road, which lies between the house of Wells Judson, and the new bridge on Southbury road, the particular spot to be appointed by a majority of the subscribers. Provided that said subscribers do not agree as to the place, it shall be decided by a disinterested committee chosen by the subscribers.

The size and decoration of S<sup>d</sup> house, and the manner of building the same, to be determined by the committee aforesaid. The S<sup>d</sup> chapel shall be the sole property of the church call'd the protestant episcopal church, and its present bishop, and his successors; to be used by them without molestation, or interruption, whenever they shall meet for the performance of divine worship there in. It is however the understanding of the subscribers that S<sup>d</sup> chapel is to be used, and improved for a place of public worship by every denomination of christians known and allowed of in this state at any and all times when said chapel shall not be occupied by the ministers of the episcopal church aforesaid; and shall be allowed to celebrate Divine Service, and preach therein, without hindrance or molestation. Provided that in case of interference of ministers, the officiating one shall be decided by lot, unless said ministers, being present, agree otherwise. It is however calculated by the subscribers, that the members of the afore said episcopal church, are not to be entitled to the use of said chapel more than an equal half of the time.

The first meeting of the subscribers shall be holden at the house of Mr. Wells Judson on Wednesday the 19th day of Instant February at 5 o'clock P.M.



Names	Places of residence	Sum & Species	
Clark Beardsley	Oxford	\$ 030	ten in bonds
Samuel Lewis	Oxford	005	
Peleg Griffin	Oxford	007	
David Smith	Southbury	010	Recd fore Dollars \$4
Edward Bassett	Oxford	28	
William Burr Jr.	Southbury	005	
Asahel Scott	Southbury	005	
Salmon Griffin	Oxford	010	100
Russel Thorpe	Southbury	\$ 5,00	Two dollars in work
Cyrus Perry	Oxford	15.00	in timber boards or labour
Nehemiah Durand	Oxford	7.00	in labour
Luke Bunnel	Oxford	5.00	in labour
Daniel Curtis	Southbury	5.00	---
John Chatfield Jr.	Oxford	5.00	---
David Smith Jr.	Oxford	10.00	half in work
John Smith	Oxford	10.00	in work
Gideon Gibbs	Oxford	2.00	in work
Moses Hawkins	New Town	15.00	
Ellitt Bissel	Derby	8.00	Paid January 8, 1813
John Bissel Jr.	Oxford	8.00	Paid \$5
Markus Hyde	Oxford	5.00	in stone lime
Cyrus Hawkins	Oxford	2.00	
John Davis Jr.	Oxford	4.00	
Gideon Chatfield	Oxford	10.00	\$116.00
Lois Wooster	Oxford	\$ 3-0	
Daniel Finch	Oxford	3-0	
Sarah Finch	Oxford	2-0	
Fanny Wooster	Oxford	1-0	
William Hurd	Southbury	55-0	
Benjamin Hurd	---	15-0	
David Hurd	---	10-0	
Stephen Bateman	---	20-0	
Yelverton Perry		3-0	
Wyllys Smith		5-0	
Eunice Hyde		3-0	in work
John Platt, Oxford		7-0	in Boards
		\$127-0	

Asael Hyde \$20

Asahel Hyde of Oxford \$10.60 in work  
as for his account rendered and on File

Note on the foregoing -

It will be noted that actual subscriptions of the collectors

Wells Judson, David Tomlinson Esqr. and Nathaniel Wooster are not given. They are said to have been the largest subscribers.

The total subscription on the list, -

1st group	\$100.00
2d group	116.00
3d group	127.00
The two Hydes	<u>30.60</u>
Total	\$373.60

In considering the value of these subscriptions, account should be taken of the different rate of wages paid in those days from those prevailing at the present time and the length of the working day.

A few expert mechanics, such as ship's carpenters were paid two dollars a day but common labor was paid about a dollar a day, and it is probable that in Quaker's Farm in 1812, carpenters were paid not more than \$1.25 per day, and the working day was from sunrise to sunset, perhaps twelve hours on the average, making the hourly rate of pay a little over ten cents per hour; say 1/15th to 1/20th of to-day's rate. Hence the men who subscribed one dollar in 1812 would now perhaps be giving \$20.00 and a fifty-dollar subscription would now be \$1000.00.

It is a pity we do not have a full record of the cost of the church or of the total subscribed.

#### Kinds of Subscribers.

It is interesting to note, in comparing the list of inhabitants of Quaker's Farm in 1790 with the list of the Members of the Episcopal Society in Oxford in 1795, that there are only two Quaker's Farm men listed as Episcopalians, namely, -

Silas Hawkins and Nathaniel Wooster.

David Tomlinson is listed as living in Quaker's Farm in 1790 but not as an Episcopalian in the 1795 list.

Also, it will be noted that in the list of subscribers to the building of Christ Church in 1812, the only family names listed as Episcopalians in 1795 were, -

Bassett, Bunnell, Chatfield, Hawkins, Davis, Perry and Wooster.

So it is evident that many of the subscribers were not Episcopalians, a fact which accounts for the proviso in the subscription form that "the chapel is to be used as a place of worship by every denomination of Christians known and allowed of in this state----when it is not occupied by the ministers of the episcopal church".

In other words, it was to be a community church.



## THE MEN WHO UNDERTOOK TO BUILD CHRIST CHURCH

Who were the men who undertook, not only to finance the building of a chapel, but to make it a larger and more elaborate building than that of the parent church in Oxford Center?

One of the most prominent was the Hon. David Tomlinson, son of Capt. Isaac and Sibyl Russel Tomlinson. He was born March 29, 1761.

Judge Willcoxson, in an historical address made in 1876 says of him, -

"David Tomlinson was in his day a distinguished citizen. He entered Quaker Farms an emigrant from Woodbury, and that when young I should think, from information given me, at the age of 18 or 20. He was then placed in charge of land owned by his father. He married a daughter (Lorena) of Jabez Bacon, of Woodbury.

He was a merchant, and as such an extensive operator. He began in a small way and enlarged as he advanced, as I was told, first occupying a room in the chamber of his dwelling as a sales-room. He was remarkably successful in his business. His business as a merchant was extensive beyond that known of any other for many miles radius; and not the less so were his operations as an agriculturist. His acres numbered 1500. Whatever the soil, he applied what was suitable to the peculiarity. Seldom did his land lie idle for lack of application. Possessed of a keen discernment, he at once saw as he set his eye upon the spot, what he could put there. The late Judge Phelps, of Woodbury, remarked of Mr. Tomlinson that he was the best specimen of a patroon there was in Connecticut.

He chartered vessels, fitted and put to sea. Once his vessel and cargo were taken by French Privateers. Such and other losses embarrassed his estate. .

He was sent eleven times to the House of Representatives, and when he died, which occurred March 1822, aged 60 years, he was a member of the State Senate."

He was quite generally known as "Squire Tomlinson". It will be remembered that his great-grandfather, Jonas Tomlinson was one of the first to receive a grant of land at Paugasset, on Derby Neck. David was a brother of Russel of whom we have already spoken.

If David came to Quaker Farms when he was 18 or 20, as Judge Wilcoxson says, this may have been two or three years before his marriage in 1784. His first child was born in 1785 and his fourteenth in 1809, so for some thirty years, until 1814, he probably journeyed on Sunday, with an ever increasing number of children, to church in Oxford, - a slow plodding journey of about five miles over Governor's Hill or Hog Back.

Five generations of Tomlinsons have served Christ Church,  
Quaker Farms, -

- 1. David Tomlinson m Lorena Bacon.
- 2. Charles Tomlinson m Esther Candee
- 3. Horace E. Tomlinson m Mary Candee
- 4. Wallace G. Tomlinson m Caroline Radcliffe
- 5. (Horace Leslie Tomlinson m Idelle Beebe
- 5. (Louis Tomlinson m Pauline Olson

From 1903 to 1911, Henry S. Tomlinson was a vestryman, - also  
James T. Tomlinson

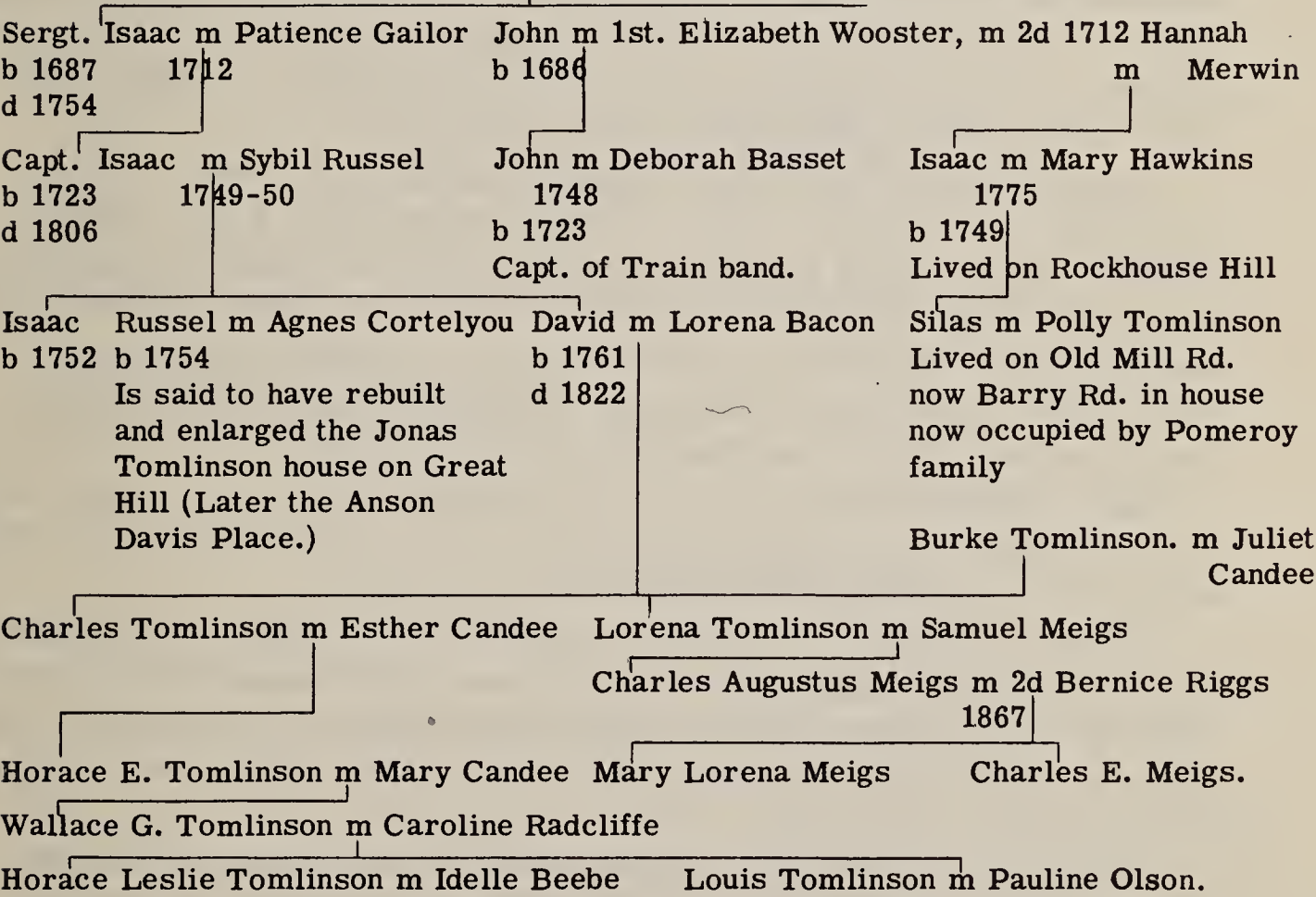
In 1947 and 1948 Louis Tomlinson was a vestryman.

In 1934 Horace Leslie Tomlinson became a vestryman, and in  
1938 Junior Warden, and in 1950 Senior Warden.

THE TOMLINSON FAMILY.

Henry Tomlinson of Derbyshire, England  
located in Milford, Ct. 1652, - died 1681.

Jonas Tomlinson m Hannah-----  
b in England, - lived on Great Hill, Derby (The Anson Davis place?)



THE HAWKINS FAMILY

Silas Hawkins was the son of Capt. Zachariah Hawkins and his  
second wife, Mary Tomlinson, whom he married June 30, 1743.



According to the Hawkin's Genealogy given in "Seymour Past and Present", Capt. Hawkins was born Feb. 8, 1717. Silas was born Sep. 22, 1756, so that at the time of the building of Christ Church, in 1812, he was 56 years old. As we have already noted, he, with Nathaniel Wooster, were the only two Quaker Farms men listed as belonging to the Oxford Episcopal Society in 1795. Throughout his life, he followed the occupation of farming. He married (1st), Sibyl Perry, and one of their sons was Ira Hawkins, one of the Signers of the documents relating to the formation of Christ Church.

Silas Hawkins married (2d) Sarah Minerve Loveland, and their Children were Silas and Charles.

The house of Silas, Sr. was at the north east corner of Quaker Farms Road and the Old Cemetery Road. It is now occupied by his great grand-daughter, Mrs. Flora Roberts Olson and her husband, Albert M. Olson.

Ira Hawkins, son of Silas Sr. and Sibyl Perry, married Sally Tomlinson. He inherited the house, and, dying without issue, he left the homestead to his half brother, Charles.

Charles was born March 30, 1828 on the old homestead. He was one of the leading and influential citizens of Oxford. His life was mainly devoted to agricultural pursuits. He married Louise Johnson. Their Daughter, Grace, was born Aug. 18, 1865 and their son, Robert Zachariah, May. 21, 1872.

Grace Hawkins married Frank Roberts, and lived in Silas Hawkins Sr.'s house. Their children were Mrs. Elsie Roberts Stanton, Mrs. Flora Roberts Olson, Clarence Roberts and Hubert Roberts. Mrs. Stanton's son Edward is now ( 1953) Parish Clerk, and Clarence Roberts is a Vestryman. The latter's daughters are active in the Church School. They are Mrs. Alice Roberts Boudreau and Mrs. Constance Roberts Bennett.

Mrs. Elsie Stanton and her son Edward, live in her great uncle Silas Hawkins Jr.'s house (just back of Mrs. Olson's house) which was built by Nathaniel Wooster.

Robert Zachariah Hawkins married (1st.) Jennie Shoemaker, and he and his daughter Sarah now live in the house on the west side of Quaker Farms road, just north of Seven Mile Brook. He married (2d), Ella Chandler, who was Parish Auditor for a number of years.

Altogether, therefore, there have been five generations of Hawkins active in Christ Church affairs.

## HAWKINS GENEALOGY.

1. Robert Hawkins came from England to New England and located in Milford about 1639. married \_\_\_\_\_ . They had son,  
 2. Joseph Hawkins, b. in Milford, m, (1st) Abigail Holbrook  
 \_\_\_\_\_ m. (2d) Mary Johnson of Fairfield, had son,  
 3. Joseph Hawkins, m Elizabeth Gunn of Milford, Conn. 1693, had son,  
 4. (Capt.) Zachariah Hawkins, m. (1st) Sarah Davis, July 6, 1737  
 \_\_\_\_\_ m (2d) Mary Tomlinson, June 30, 1743, had son,  
 5. Silas Hawkins m (1st) Sibyl Perry, had son Ira Hawkins who married Sally Tomlinson,- no children.  
 \_\_\_\_\_ m (2d) Sarah Minerve Loveland, had sons,-  
 6. Charles Hawkins m Louise Johnson \_\_\_\_\_ Silas Hawkins, Jr.  
 b March 30, 1828  
 Their children were,  
 7. Grace Hawkins m Frank Roberts \_\_\_\_\_ Robert Z. Hawkins m (1st) Jennie  
 \_\_\_\_\_ Shoemaker  
 Their children were,- \_\_\_\_\_ m (2d) Ella Chandler  
 \_\_\_\_\_  
 Elsie Roberts Stanton By first wife had daughter Sarah Hawkins  
 Flora Roberts Olson  
 Clarence Roberts  
 Hubert Roberts.  
 8. Elsie Roberts m Alanson P. Stanton  
 Their Children are, Robert Stanton m. Laura W. Blakeslee  
 Lloyd Stanton m. Renee R. DuBois  
 Edward P. Stanton  
 8. Flora Roberts m Albert M. Olson  
 8. Clarence Roberts m (1st) Carrie Pratt m, (2d) Sophie Kryskiewicz  
 Their Children are,  
 Alice Roberts m Gerald Boudreau  
 Constance Roberts m Reginald Bennett.

## CAPT. ZACHARIAH HAWKINS

Capt. Zachariah Hawkins' father, Joseph Hawkins lived on his father Joseph's homestead on Derby Neck, and Capt. Hawkins was the first of his family to settle in Quaker Farms. He was born Feb.1, 1717 and became a large land holder and slave owner. During Colonial days he was captain in his Majesty's Militia and was very prominent in public affairs, serving as selectman and in various other offices. By trade he was a shoemaker. We have already shown in the chapter, "During the Revolution" that Capt. Hawkins was accused of "being Toryfied", but that the selectmen of Castleton, where he had gone on business certified that "we have no suspicion of his being upon any Evil Design towards the United States".



He died in 1806, six years before the starting of Christ Church.

His grave stone, in Hillside Cemetery bears the following inscription, -

S.H.	M.H.	Z.H.	R.H.
1771	1774	1806	1786

By this stone are deposited the remains of Captain Zachariah Hawkins, a worthy and respectable member of society, who in the 90th. year of his age died in faith and hope, June 27th, MDCCCVI. He had 14 children who all survived him, 82 grandchildren

### NATHANIEL WOOSTER

Another man prominent in the building of Christ Church, Quaker Farms was Nathaniel Wooster. According to the "History of the old Town of Derby", "He was perhaps the most decided and best informed Churchman among the contributors and gave his influence to the more churchly character of the building, as well as to its final consummation as a regularly constituted Episcopal Church".

He certainly should have been well grounded in church affairs, inasmuch as all his family had been active in St. Peter's Church, -

1779	Ebenezer Wooster,	Parish Clerk of St. Peter's.
1769	Arthur Wooster,	Church Warden of St. Peter's.
1792	John Wooster,	Lay Delegate to General Convention in New York.

Judge N. J. Willcoxson in his Centennial Address in 1876 says that Capt. Wooster's house was (in 1876) that of Silas Hawkins. The Silas Hawkins here referred to was Silas Jr., son of Silas, Sr., and brother of Charles Hawkins. Now, in 1953, it is occupied by Mrs. Elsie Roberts Stanton, great niece of Silas Hawkins Jr. The house is located on the road running northeasterly from Quaker Farms Road up past the old burying ground now known as Hillside Cemetery.

Capt. Wooster was a noteworthy citizen, and by trade a blacksmith. He died of a great age, little short of 90 years.

### RUSSEL NICHOLS.

Russel Nichols, as we have already seen, was a member of the Building Committee and one of the largest contributors to the building fund of Christ Church in 1812. At the annual meeting held in 1817, he and Asahel Hurd were appointed a committee known as the "Chapel Committee". At the adjourned Annual

Meeting of Dec. 8, 1819, he and David Tomlinson were appointed delegates to the Diocesan Convention, which however they apparently did not attend, as their presence is not recorded in the 1820 Journal.

Russel was born in 1772, at the homestead on Five Mile Hill, Quaker Farms Road, (now occupied by Mr. Paul Belinsky), son of Sergeant Isaac Nichols and Abigail Lyman, daughter of the Rev. Jonathan Lyman, the first Congregational minister at Oxford.

Isaac Nichols was lay delegate from St. Peter's Oxford at the Diocesan Convention held May 5, 1796, The recording of his presence at the convention is the first mention of the parish of Oxford to be found in the Convention Journals. At the special convention held in Oct. 1796, at which the Rev. Mr. Bowen was elected Bishop (but subsequently declined to serve), J. Nichols is recorded as lay delegate from Oxford. The "J" may well have been a misprint and should have been "I", for "Isaac".

Russel's Grandfather was Francis Nichols, of whom the "Commemorative Biographical Record of New Haven County" says that "he was one of the pioneers of Oxford, and purchased his land there in 1743, the title passing to him from a Quaker, who had bought it from the Indians".

Russel Nichols married Nabby Riggs, daughter of John Riggs of Oxford. Their son, Benjamin Nichols became a devoted member of Christ Church, of whom we shall hear more later.

## WELLS JUDSON

Comparatively little is on record about Wells Judson other than that he was treasurer of the building fund. He was reported to have been a leading citizen of Quaker Farms. He built and lived in the house on the east side of Quaker Farms Road just south of the Old Mill Road, (now known as Barry Road). In more recent times it was the home of Miss Catherine Palmer, who is said to have made some changes to it. It is now owned by Mrs. Kenyon Congdon.

He married Ruth Wilcox, who was born in Southbury, and their daughter, Eliza Judson married George Tomlinson and had a son George A. Tomlinson, who married Russel Nichols granddaughter Nancy Nichols (daughter of Benjamin and Minerva Nichols).

Wells Judson and his wife are both buried in Hillside Cemetery in Quaker Farms. The inscriptions on their graves read as follows,-



“Sacred to the memory of Mr. Wells Judson, who departed this life June 18, 1827, in the 73d year of his age. A man of strict integrity, which will ever make his name revered by his friends.”

“Sacred to the memory of Ruth Judson, died Sept, 11, AE 64

As a wife and parent she was kind, affectionate and exemplary and died in hope of glorious immortality.”

They were apparently strongly religious people.

## CHAPTER VII.

### THE CHURCH BUILDING.

#### START OF THE BUILDING OF CHRIST CHURCH

The History of the old Town of Derby says "The following record indicates the commencement of work for the erection of the (Christ) church edifice,-

Oct. 11, 1811

"The Quaker s Farm people have begun to build a church and I, Cyrus Perry, drew the first stick of timber 64 feet long".

Inasmuch as the project of building a chapel was not approved until February 1812, the quoted record is incorrect,- either Mr. Perry dated his memorandum incorrectly, or more likely, it was quoted incorrectly in the Derby history. Mr. Douglas says, in his historical address,- "It is said that William DeForest related in his old age that when he went to Quaker's Farm as an apprentice to the firm of Tomlinson and Bassett in October 1812, the carpenters were hewing timber for the new church."

There appears to be no doubt, therefore that work started in October 1812.

Mr. Douglas continues,- "The building committee were David Tomlinson, Nathaniel Wooster and Wells Judson, the latter being Treasurer. The principal contributors and those most active in personal influence were members of the congregation of St. Peter's, the most liberal of these being David Tomlinson and his wife Laura, (Lorena), Wells Judson, Nathaniel Wooster and Russel Nichols. Many others, however, contributed according to their ability and the need."

The subscriptions were due Jan. 1, 1813 and it is presumed that the church was completed in that year. It was not consecrated until 1817, as will be related later.

#### THE "RAISING"

The erection of a building of the size of Christ Church was no small undertaking. As is well known, all houses, barns and churches, until well on into the nineteenth century, were of "framed" construction, each wall frame being put together flat on the ground, and then raised into position.

Each "bent", as it was called, consisted of the floor sill, the middle beam or "girt", and the top beam or "plate", and the





Christ Church, Quaker Farms



posts, all carefully morticed and tenoned together. The bent lay flat on the ground, the sill resting on the stone foundation of the building, and the plate on a timber.

Picked men stood at the foot of the posts, armed with crow-bars and broadaxes to keep these uprights in their places, and on the steadiness of these men depended the safety of those who raised the bent, for those who raise a building stand directly under the timber they are lifting, and bents have sometimes fallen, with fatal results.

At a given signal, men raised the plate from the timber on which it lay, and others placed short pieces of scantling under it. A second lift carried it as high as the men's heads, where again it rested on pieces of scantling.

The next lift was made with pike poles. Short poles were first got under the bent, lifting it so that it stood at an angle of some fifteen degrees with the plane of the building, which carried all but the posts beyond the reach of hands.

The next, and final lift was made with the long pike poles, until the bent stood perpendicular.

It must have been a big event when the "Chapel" in Quaker Farms was raised, and no doubt people came from Oxford, Southbury, Woodbury and Humphreysville to watch the proceeding.

## THE BUILDING.

The building is much larger than that of the parent church, St. Peter's in Oxford, and one wonders why. There were four possible reasons,-

1. It was to be a community church,- there being no other in this section.
2. It is said there were many houses in Quaker Farms which were destroyed later.
3. Like most New England churches, the pews are thought to have been originally of the old "box" type, one to a family. These covered more space than the present type of pew, which, when first introduced were known as "slips".
4. The possible ambition of some of the leading spirits to have as fine a church as the neighboring town of Woodbury, whose St. Paul's church had been completed in 1785. This ambition may have been spurred on by the presence of Mr. George Boulton, of Southford, who obviously was an architect of great ability.





Christ Church, Quaker Farms  
Interior in 1953

## THE ARCHITECT AND BUILDER.

There is a tradition that the church was built from plans drawn by the famous English architect, Sir Christopher Wren, - in fact it was rumored at one time that there were "two or three sets of plans" in existence. But Wren worked in London around 1670 and died in 1723 and Christ Church, Quaker Farms was not built until 89 years after his death. Also, the "History of the Old Town of Derby" by Samuel Orcutt and Ambrose Beardsley, M.D., in an account of Christ Church given in the Appendix thereto, states, - "The architect and builder of the church was George Boulton of Southford, a gentleman of extraordinary skill in the art of building". The history was published in 1880, only 68 years after the building of Christ Church, so it may have been possible that Dr. Beardsley, as a young man, knew Mr. Boulton personally when the latter was an elderly man. The wording of Dr. Beardsley's account is so positive that it seems likely that Mr. Boulton was indeed the architect and builder. Nevertheless, the building is of the Wren type, and it is entirely possible that Boulton had a book of plates of designs by Wren, and developed his own plans from one of these designs. That was customary at that period, and it does not mean that Boulton followed Wren slavishly, for the building gives evidence that Boulton was a fine architect in his own right.

## CHARACTER OF THE BUILDING.

In a pamphlet published during the Connecticut Tercentenary, Mr. J. Frederick Kelly calls the church one of the six most interesting in Connecticut. He was later the author of a book, "Early Connecticut Meeting Houses" published by the Columbia University Press. In it, he says, - "In England, after the London fire of 1666, Wren appeared as the great builder of churches. The distinguishing characteristic of Wren's steeples is that they generally arose from the ground."

The tower of Christ Church is perhaps its most striking feature, and it rises from the ground in Wren fashion, - differing in this from St. Peter's Church in Oxford and the Congregational church there, whose towers rise from the roof. It is tied into the main church structure in an interesting way, by two heavy cantilever beams extending over the ceiling beams and notched over one of them and carried through and across the tower to the front. The tower is finished at the top with a belfry and a false lantern, and a cap of copper. Originally it bore a weather vane, reputed to be a "rooster" as so many were, but an examination of it, (now in storage) shows that it is an elaborate design,



possibly representing a conventionalized fish, which was one of the symbols used by the early Christians to represent Christ.

In his book, Mr. Kelly comments, - "The interior is one of the most interesting in Connecticut, due not only to its beauty but also to the fact that it has been so little changed. The lectern is original. The present pulpit is the upper part of the original pulpit."

"The front doors are not original. The belfry false windows originally had black background". (For many years, and when Mr. Kelly saw it, the background was painted white, but during the year 1952 the original background of black was restored, thus reproducing the original appearance of glass).

It is understood that Mr. Kelly got much of his knowledge of these details from conversations with Mrs. Charles A. Davis, mother of Mr. Ralph Davis and Miss J. Mabel Lum.

Many interesting drawings of architectural details are shown in Mr. Kelly's book, as well as further comments which we do not have space to include.

The crystal chandelier was originally the property of St. Ann's Episcopal Church in Brooklyn N. Y. and was given by that church to Trinity Church, Seymour. In 1881 Trinity Church passed it on to Christ Church, Quaker Farms. It probably came from "St. Ann's new stone church, built in 1808." It was originally lit by candles, and their flickering flames must have made the prismatic colors in the crystal drops dance in a lovely fashion. No one in Quaker Farms seems to remember it lit other than by Kerosene lamps, before electric lights were installed. As this is being written (January 1954), it is being repaired and re-wired, to bring out more of its beauty.

The chancel window originally had clear glass in it, with small panes, the same as the other windows in the church, and the old center sash is stored up in the tower. Early sentiment was against stained glass "picture windows" as being idolatrous, and no stained glass had yet been made in America at the time of the building of Christ Church, Quaker Farms.

While preparing for the re-decoration of the church in 1954, Mr. Ralph Pomeroy discovered that the middle section of the girt beam (right over the altar) is set two feet lower than the beams on either side of the altar. This was part of the original construction, and, it is thought, was done so that the window could rest on the beam at a convenient height for the pulpit. The old high or "staircase" pulpits were reached by a flight of stairs - sometimes by two, one at each side, and the preacher stood right in front of this "pulpit" window, - with "God's clear light of day shining upon him", as the old writers expressed it. Kelly says

that the pulpits were made high "so as to command the galleries". No record has been found as to whether the pulpit in Christ Church had two staircases, or only one. The present pulpit is said to be the upper part of the old staircase pulpit.

It seems likely that the sash, trim and decoration of the pulpit window, as originally built, were the same as the Palladian window over the front door. The present decoration does not seem to be the original, as the mouldings are of a different style from those used throughout the rest of the building, and the reeded columns give evidence of being machine made, whereas all other reeding in the church, such as on the lectern, is hand worked. The decoration, nevertheless, is very graceful, and Kelly comments on it favorably. It was probably put in when the new stained glass window was installed in 1878, at which time the window was set at the higher elevation where it now is.

In the entry of the church, there is an archway of pleasing architectural detail, quite similar in character to those found in houses of that period. At the present time, it is completely blanked by the wall at the rear of the church separating the "audience room" (as the main body of the church used to be called) from the lobby. This wall was apparently not originally in the church, as the laths used in its construction are of the modern sawed variety, whereas elsewhere throughout the church they are of the old hand-riven type. Also the trim around the doorways through this wall is of a different type from that used elsewhere. Furthermore, the lovely entrance archway in the lobby would not have been put in that position if it were to be blanked by a party wall. It was the intention of the architect that the minute one came through the tower doors, one would look directly into the church and see the pulpit and the pulpit window.

The wall was undoubtedly put in to shut out the cold west wind, but when it was installed is not known, very possibly during 1858 when the changes were made to the chancel. The appearance of the church would be much improved if it were removed.

Mr. Kelly remarks about the interior,- "Four Connecticut structures only have escaped with interior alterations of a minor character,- amongst these being the Episcopal church in Quaker Farms." However, the church goer of 1814 would be very surprised to find some familiar features missing.

First,- The old staircase pulpit, of which we have already spoken, with the little communion table on the floor in front of it.

Next,- The old square pews. In the older meeting houses the square pews were so high that when people were seated, they could not be seen from other pews, and many were the complaints as to loss of privacy when they were replaced by the low bench type of pew called "slips". But in Christ Church the box



pews were not any higher than the "slips", if we are correct that the panelling in the chancel was taken from the box pews. This is discussed in more detail under the year 1858.

It was the general custom throughout New England to assign the box pews, one to a family, at the annual meeting, and in some churches they were actually auctioned off to the highest bidder. In fact, Mr. Douglas writes that when the new St. Peter's Church was built in 1834, it was a yearly custom to auction off the seats in order to raise money for support of the services. The numbers of the pews were written on slips of paper, and these were drawn from a hat. The seats near the front brought a higher price than those in the rear of the church. In the old St. Peter's record book, this is referred to as "selling the pews."

In others of the earlier churches, it was not unusual to have the people seated according to their social rank, and it is said that "this remained true of a number of New England churches until well on into the nineteenth century".

Our 1814 church goer would have recognized the lectern, for it is thought that the present one is the original; he would have been surprised at the mahogany stain which now (January 1954) covers it, but it is expected to be repainted white during the new redecoration in progress.

He would probably have been surprised to find the church so comfortable, for the building was unheated for the first fifteen or twenty years of its life. People sometimes brought with them heated bricks or charcoal footwarmers, but even with these, going to church must have been a chilly performance.

The stately columns form a striking decorative feature. They are magnificent pieces of white oak timber, which it is said must have grown in a close grove, to be so long and slender. They are hand hewn, not turned, and are topped by carved wooden capitals.

### THE OLD SERVICE BOOK.

The old Service Book used by the Clergymen in Christ Church, during the early years, is still preserved. It was published in 1805, and besides the Book of Common Prayer, it contains a "Companion for the Book of Common Prayer", this being an explanation of the Prayer Book. It contains also a metrical version of the Psalms, which was customarily included in all prayer books in those days. It is marked, "Oxford Chapel," in gold letters on the front cover.

### EXTERIOR OF CHURCH.

Turning now to the exterior of the church we notice first the side windows. These have the traditional small panes of glass, but the tops of the windows are pointed, instead of circular as

are those in most meeting houses. This is one of the points which adds to "the more churchly character of the building". The tracery formed by the vertical ribs or "muntins" as the architects call them is very lovely, each pair being bent at the top so as to form a series of pointed arches. Also there is an unusual number of windows in each side wall; it seems almost as if the architect had been determined to make the side walls as nearly all glass as possible and so get the maximum of "God's clear light of day."

In the front facade of the church is a Palladian window. This style of window was first introduced in England by the Italian architect Palladio, the particular feature of which is a central window, flanked by two smaller windows, always with considerable decoration. In the Quaker Farms church the central window has a pointed top, same as the side windows.

For many years the windows were completely blanked by shutters nailed fast over them, but these have been removed recently and the church thus restored to its early beauty. As originally built, the church was without shutters and it was not until the late seventies of the last century that these were applied.

At each side of the front doorway are reeded pilasters which are tapered from a wide base at the bottom to a narrow one at the top. This meant that the grooves had to be cut by hand, each reed getting slightly thinner, inch by inch, till the top was reached. Experts say this was done by cutting deeper at the lower end of the pilaster and gradually cutting shallower, little by little. Such work could obviously have been done only by a master craftsman.



## CHAPTER VIII

### 1812-1825, CHRIST CHURCH AS "THE CHAPEL"

#### EVENTS IN THE UNITED STATES

While the project of building Christ Church was going on, from the approval by the Oxford parish Feb. 10, 1812 to the holding of services in the new building in 1814 things were in an unsettled state in the country. On June 1, 1812, Congress declared war against Great Britain, and in August of 1814 a British force raided the city of Washington and set fire to the Capitol and the White House. That same month the Treaty of Ghent was signed, officially ending the war, but news of it did not reach Washington until February of 1815. So all the time that Christ Church was being built, the country was at war with England.

The war had been opposed by virtually the entire commercial section of New England, whose merchants were injured more by embargoes and "non-intercourse" than they were by the British cruisers. The legislatures of the New England States condemned the war openly and refused to allow their militia to serve outside their state.

For this reason, the fact that the country was at war may have had little effect on the lives of the people of Quaker Farms, - not even as much as the embargo of 1807 recommended by President Jefferson against any American vessel sailing for a foreign port, for by 1812 Derby was about through as a sea port and shipbuilding center.

And perhaps, in a way, Quaker Farms may have been helped by the war, because as people could not get manufactured goods from England, they turned naturally to the products of local factories, a number of which had sprung up in New England after the Revolution, wherever water power was available to run their machinery. In Quaker Farms there were factories all along Eight Mile Brook and in Oxford along Little River.

John Bach McMaster, in his "History of the People of the United States" says, - speaking of the year 1786, (only three years after the signing of peace with England after the revolution, and less than thirty years before Quaker Farms started to build its church) -

“New England had already begun that splendid line of manufactures which, in the course of two generations grew rapidly to astonishing proportions, covered her streams and rivers with workshops and factories, and gave to the world that innumerable host of articles which, under the name of Yankee notions are now to be found in the markets of every people.”

## GENERAL HUMPHREYS AND MERINO SHEEP

At the falls of the Naugatuck River, there had been a settlement known as “Chusetown”, after the Indian Chief named Chuse. In 1803, Gen. David Humphreys, who had been U. S. Minister to Spain purchased the property at the falls (then known as Rimmon Falls.) While in Spain he had become convinced of the superiority of Merino sheep, and in 1802 he imported 100 of them and chose Chusetown as headquarters of the sheep raising business as well as for the manufacture of woolen cloth. The great superiority of the wool of Merino sheep being immediately manifest, farmers everywhere were glad of the opportunity to improve their stock.

Gen. Humphreys considered it of great importance to the interest of the country that manufactures, especially that of woolen cloths, should be introduced. By this is meant manufacture on a fairly large scale, the old “home-spun” woolen cloth being strictly a product turned out in the home. He is said to have employed a large number of boys whom he brought from different parts of the country. He was successful in his endeavors, and in 1804 the Connecticut State Legislature changed the name of the place to “Humphreysville”, which name it retained until 1850.

In 1811, President Dwight of Yale College, wrote of Humphreysville, “Already existing are a grist mill, a saw mill, a paper mill, woolen manufactory, and a cotton manufactory.”

The effect of all this on Quaker Farms was probably three-fold. First, it increased the sheep raising by farmers, giving them a market outside their homes.

Second, - it gave them, with increased population, more of a market for their produce, and Third, - it probably spurred the people along Eight Mile Brook to utilize its water power for operating some small mills and factories. A grist mill and a saw mill had probably been in operation on Eight Mile Brook on the north side of the road from Quaker Farms to the Housatonic River, known formerly as Old Mill Road, and now Barry Road, from very early times, as grain had to be ground and boards had to be sawed, but factories, as such, probably



came later.

So, in 1812 Quaker Farms was a busy farming and sheep raising community.

### THE YEARS 1813-1816

In the Journals of the Diocesan Convention for this period, several references are made to clergymen who at one time or another served Christ Church. Aug. 3d. 1813, there were present at the Convention Ashbel Baldwin, Tillotson Bronson, Chauncey Prindle, Daniel Burhans and Sturgis Gilbert. Messrs. Bronson and Baldwin were members of the Standing Committee, and Dr. Bronson was Principal of the Episcopal Academy, all men of prominence in the affairs of the Diocese.

June 1st. 1814, among the lay delegates there is listed the name of Reuben Bunnel, Oxford. After his name appears the statement, "Grand Levy \$9000.00". It is not quite clear whether this was the Grand Levy on the tax list for the town of Oxford, or merely for the members of St. Peter's Church. Anyway, on it was based the number of lay delegates from each parish, for in the 1816 Journal of the Convention, the following resolution is recorded as passed, -

"Resolved that hereafter, every Parish shall be entitled to send one lay deputy to the Convention; and if the List of any parish exceeds the sum of ten thousand dollars, such parish shall be entitled to send two." The dividing sum had previously been \$15000.00.

It is interesting to note that this resolution remained in effect until 1825, when the basis was changed to "more than 50 families".

### ST. PETER'S CHURCH VACANT IN 1812 and 1813

The Rev. Mr. Prindle had resigned Dec. 23, 1811 but apparently continued to live in North Oxford (Gunntown) and as rector of St. Michael's in Salem until 1814. He may have continued to supply at St. Peter's for some time, for the records contain no account of any move to get a new rector until Oct. 6, 1812, when Messrs. Dan Finch, Nathaniel Wooster and Chauncey Hatch were appointed a Committee "to wait on Mr. Dan<sup>1</sup> McDonald to engage him to settle with us as a minister or to supply the service in such a manner as they shall agree or they shall judge expedient."

No further mention is made of Mr. McDonald, so he apparently refused the offer, and the committee may have arranged with Mr. Prindle on a part time basis.

Dec. 10, 1812, Capt. Nath<sup>1</sup> Wooster, Messrs. Dan Finch and Reuben Bunnell were appointed a committee "to meet the Committee of Humphreysville Society to make proper arrangements for calling and settling a minister." So apparently they were despairing of having a full time minister and turned to Humphreysville to make a joint arrangement. The building of the chapel in Quaker's Farm had been authorized the previous February, so the new minister would have to split his time between Humphreysville, Oxford and Quaker's Farm.

There is no further record until Dec. 1, 1813, when it was voted "that the Com<sup>e</sup> be empowered to hire preaching for the winter as they shall judge proper". There is a possibility that they arranged with the Rev. Tillotson Bronson to supply, for in the Christ Church Parish Register (commenced in 1845) some unknown person wrote on the first page of the book a list of clergy, presumably those who served Christ Church. This list is headed by the name of the Rev. Tillotson Bronson, and does not contain the name of Mr. Prindle. Dr. Bronson was Principal of the Episcopal Academy in Cheshire at the time.

In the History of the Old Town of Derby, by Samuel Orcutt and Ambrose Beardsley M.D. (Appendix, page 785), published in 1880, it is stated that "At the time of the approval of the erection of a chapel in Quaker Farms, the rector at Oxford was the Rev. Tillotson Bronson D.D. who succeeded the Rev. Chauncey Prindle who had served from 1807 to 1811." The writer has been unable to find any official record of this.

In any event, the first officially recorded, settled minister at Christ Church was the Rev. Aaron Humphrey, who came Nov. 16, 1814.

### THE REV. AARON HUMPHREY 1814-1820

In his historical address, Mr. Douglas says, "At the Annual Meeting, held Nov. 14, 1814, a committee of members from both sides of the town met at the center schoolhouse in Oxford, and decided to engage the Rev. Aaron Humphrey as minister. The report to the parish was to the effect that 'the Rev. Mr. Humphrey should receive annually \$500.00 and 20 cords of wood'. ----- 'The Rev. Mr. Humphrey on this condition agreed to be our minister'.

The old St. Peter's Record Book, which the writer has consulted says that Nov. 16, 1814, Messrs. Chauncey M. Hatch, Col. Davis, Capt. N. Wooster, Levi Candee and Reuben Bunnell were appointed committee to meet the Rev. Mr. Humphrey with proposals for settlement as our minister".

In the adjourned Annual Meeting of Feb. 16, 1815, (about



three months after the first meeting), it was voted, "That the inhabitants of that section of the town in which the Rev. Mr. Humphrey shall fix his residence in the ensuing year shall find or pay for 2/3 of this wood." One senses that there may have been some dispute as to where Mr. Humphrey should live, and that possibly he served Christ Church before he undertook the charge of St. Peter's also. This seems to be borne out by the record in the 1815 Convention Journal and a statement in the History of the Old Town of Derby.

The 1815 Journal records, under "Notitiae Parochiales", - "Rev. Aaron Humphrey, Rector of Christ Church, Oxford, - number of communicants 43." No mention is made of St. Peter's, and it is to be noted that the Quaker Farms Church is listed as "Christ Church", - and not as "the Oxford Chapel".

The "History of the Old Town of Derby" says "The Rev. Aaron Humphrey, the first minister of the church at Quaker's Farms, came to it in the fall of 1814, the house of worship having been previously finished. In the spring of 1816 he accepted the charge of St. Peter's of Oxford, (also) in connection with Christ Church at Quaker's Farms, which was then denominated a chapel, when he made his residence at Oxford, and in this relation he continued until 1819, when he accepted the appointment of itinerant missionary in New Haven County".

The 1816 Convention Journal reports, - "Rev. Aaron Humphrey, Rector of the Associated Churches in Oxford", so by that time he was clearly in charge of both churches. He came from Gardiner, Maine, where he had ministered to the Episcopal congregation at that place.

## THE CONSECRATION OF CHRIST CHURCH

The consecration of Christ Church took place during the rectorate of the Rev. Mr. Humphrey, on Sep. 3d. 1817. The subscribers to the building of the church must have paid up fairly promptly, for it is an old established requirement of the Episcopal Church that no church building may be consecrated until it is free from debt. It was consecrated by Bishop Hobart, (Bishop of New York), "during his long journey through these parts", as Mr. Douglas puts it. It may seem strange that a New York bishop should have consecrated a Connecticut church, but a search of the records shows that the see of Connecticut was vacant in 1817. Bishop Jarvis had died, and the Diocesan Convention of 1816 passed the following resolution, -

"Resolved, - That an invitation be given to the Rt. Rev. John Henry Hobart, Bishop of the Diocess (sic) of the State of New York, to visit and perform the Episcopal Offices

in this Diocess, according to the twentieth Canon of this Church”.

## SEPARATION OF CHURCH AND STATE

In 1818, Connecticut formally broke the long existing bond between Church and State, and thereafter, no man could be taxed for the support of a church or pastor without his consent. In the same year the franchise, or right to vote, was extended to all male, white adults.

By this time, 1817, the Parishes were apparently having difficulty in paying for Mr. Humphrey's full time, for on Oct. 6th of that year, it was voted to permit Mr. Humphreys to preach at Humphreysville one third of the time.

By 1819 things seem to have gotten worse, for on June 12th of that year, it was voted “that we employ Mr. Humphrey, one half of ye time for ye present year”, and it was further voted that John Davis and Levi Candee be a committee to inform Mr. Humphrey that “the society don't feel themselves able to hire him any longer than the present year and that it would be pleasant for ye society for him to look (sic) a new parish.”

There may have been some altercation about the matter, for on Jan. 11, 1820 a committee was appointed “to negotiate with Mr. Humphrey concerning his pastoral service in this town”. And finally, June 1, 1820 it was voted “that in compliance with the request of the Rev. Aaron Humphrey, the society desire (or direct? - the writing is not clear) the Right Reverend Bishop of the diocess to dissolve the ministerial connection between the s<sup>d</sup> Mr. Humphrey & ye episcopal society of Oxford.”

The 1820 Convention Journal lists the Rev. Aaron Humphrey as rector of “the Church in Oxford”.

## THE FIRST CHURCH BELL

In 1817, the year the church was consecrated, and during Mr. Humphrey's rectorate a bell weighing 600 lbs. was cast by G. Ford in New York. Among the original documents preserved by the Meigs family is the list of subscribers, with signatures and amounts subscribed by each. The total subscribed was \$165.50, the heaviest subscribers being David Tomlinson and Moses Wheeler.

There seems to have been some difficulty over this bell, as to who was responsible for it, for at a meeting at St. Peter's in 1823 it was voted “that ye society have no claim to ye chapel bell and view it the property of the donors”. At some unknown date this bell cracked and was replaced later as told further on in this history.

The subscription list follows.



# SUBSCRIPTION LIST FOR THE FIRST CHURCH BELL

## ST. PETER'S CHAPEL IN QUAKERS FARM

(Copied from the original)

Oxford April 29, 1817.

We the subscribers do hereby promise and bind ourselves to pay David Tomlinson Esq<sup>r</sup> for the purpose of procuring a Bell for St. Peter's Chapel in Quakers Farm the sum set against our names X

NAMES	SUMS
X Abijah Hyde - Paid Mr. Hurd by Sam <sup>l</sup> Meigs	\$ c, 5 00
Moses (X) Wheeler Payd X David Tomlinson	25 X
X Elisha Wheeler, Middlebury Payd William Hurd	2
Charles Gurney d <sup>o</sup>	2
David Tomlinson	\$45
Gearshom (or Yearshom?) Shelton	8
Wait Lewis	\$ 2
Aaron Humphrey for Wm. Burr	\$ 3
Aaron Humphrey for Wm. Hurd	\$ 5
X Isaac Smith	\$ 3 paid S. Meigs Sept. 1824
Benj (X) Hurd	X \$ 3
Clark Beardsley	\$ 4
Asa Hawkins X	\$ 2 paid S. Meigs March 1824
X Levi Candee X Paid S. Meigs 12 Dec 1823	\$ 5
Judson English	\$ 2
Jonas Smith	\$ 5
Shadrach (X) Osborne	X \$ 5 paid Wm. Hurd
X Henry H. Proutt Paid Mr. Hurd by Sam <sup>l</sup>	\$ 1 Meigs.

LIST CONTINUED ON BACK OF ORIGINAL SHEET

Amos Candee	\$ 3 Payd David Tomlinson
Wm. Lydda Hawkins	\$ 1 Payd David Tomlinson
X Cyrus Hawkins	\$ 1 Payd to W. Hurd by D. Hurd

(Subscription list for Bell (Continued))

NAMES	SUMS
	\$ c.
Elisha Oatman	\$ 2
Cyrus Hyde	\$ 1
Sam <sup>l</sup> Wooster	\$ 1
X Calvin Hyde	\$ 1 Paid Sam <sup>l</sup> Meigs 30th June 1824
X John (X) Smith (X) Jr.	\$ 1 Paid Sam <sup>l</sup> Meigs 17 Feb. 1824
X William Wister per D. Tomlinson	\$ 1 X
L. Hawkins per D. Tomlinson	\$ 1
Alson Hendrix per d <sup>o</sup>	\$ 5
X Anson Chatfield	\$ 1 Paid Wm. Hurd by Samuel Meigs.
Pervis Summers X	\$ 1 Payd William Hyrd
Russel Wooster	\$ 1
Enoch Perkins X	\$ 3 Paid Wm. Hurd \$1-00 by G. W. Thorndon. W <sup>m</sup> Hurd \$2
Asael Hyde	\$ 4 Wm. Hurds Order \$ 2 Payd W <sup>m</sup> Hurd \$6 - 19
Aaron Brunson	\$10 Cr rope for the bell \$3.. \$1
X Hosea Dutton X	50 Cents X paid to D. Tomlinson

(Note - The total of the subscriptions listed was \$165.50)

LIST OF MEMBERS OF ST. PETER'S CHURCH LIVING IN  
QUAKER FARMS IN 1823

(Given in the Record Book of St. Peter's Church)

Nath. Wooster	Asahel Hyde	Sarah Twichel
David Tomlinson	* Arad Sikule	W <sup>m</sup> Woodin
Samuel Meigs, Esq	Ira Hyde	W <sup>m</sup> Chatfield
Ira Hawkins	Isaac Nichols	John Chatfield
John Smith	Russel Nichols	Isaiah Chatfield
Eliz <sup>h</sup> Chatfield	Lois Nichols	Amunden Chatfield
Truman Bassett	Asahel Hurd	Walker Lake
Anson Chatfield	Silas Hawkins	Wells Judson
Abijah Hyde	Joseph Hyde	Truman Loveland
Levi Cande, Esq.	Amos Bates	Lu Hawkins
Elisha Bates	W <sup>m</sup> Tomlinson	Hazel Smith (or

(\* Probably Arad Skeels, writing uncertain.)

Mozel?)



Wid. Carrington  
Bennet Wooster  
Joseph Ferris  
Augusta Tomlinson

### THE REV. BEARDSLEY NORTHROP 1821-1823

In the Bishop's address to the convention in 1820, he says "The Rev. Aaron Humphrey has received an appointment in the Eastern Diocese, and we shall henceforth be deprived of his services." Mr. Humphrey was succeeded at Oxford by the Rev. Beardsley Northrup. In the address by Bishop Brownell to the 1821 Convention, he states "I have admitted the Rev. Beardsley Northrop, lately a minister of the Methodist Convention to the holy order of deacons, Wednesday May 2, 1821----- The Rev. Beardsley Northrop, lately admitted to holy orders has been appointed to the Parishes in Oxford.----- June 6, 1821 Thursday, before the Convention I have admitted the Rev. Beardsley Northrop to the Holy Order of Priests."

The parish was apparently still unable to employ a minister full time, for on March 4, 1822 it was voted "to lay tax of \$140. on the members of the Society to be applied towards the pay of Mr. Northrop's salary which shall be at the rate of \$7.00 per week, and he shall preach in the current year 40 Sundays at that rate. Mr. Northrop agreed to these terms".

At the meeting of 1822, it was voted to ask Mr. Northrop to write out all his Sunday sermons!

### THE REV. J. M. GARFIELD 1824

The Convention Journal for 1823 notes that "The Rev. Beardsley Northrop has removed from the Parish of Oxford to that of Bridgwater" and that "the parishes of Oxford are vacant." It reports further that "the Rev. J. M. Garfield is usefully occupied with the charge of an Academy in New Haven, and officiates in the vacant parishes in his vicinity". One of these was Oxford, for in the 1824 Journal, the Bishop says in his address that "The Rev. John M. Garfield who has officiated in Oxford during the past year has relinquished that post."

### THE REV. ASHBEL BALDWIN, D. D. 1824-1825

On Oct. 21, 1824, at St. Peter's it was voted "that the Wardens invite ye Rev. Ashbel Baldwin to take up his residence in the parish and to employ him as a minister so far as our

fund will pay him & as much more as they can get subscribed, - salary not to exceed seven dollars a Sunday, - term of time so long as he and ye parish can agree." Dr. Baldwin seems to have agreed to these somewhat unusual terms. (We shall see later that he came back a second time to Oxford in 1831.)

The Convention Journal for 1825 lists him as Rector at Oxford, but also lists him as Rector of St. Andrews, Meriden. It seems hardly likely that he could have served at the same time as rector in two such widely separated parishes. Possibly, at the time of the Convention held in June, he may have arranged to leave Meriden and come to Oxford.

It is interesting to note that the Journal reports The Rev. Chauncey Prindle as still residing in Oxford.

At the 1825 Convention the basis for representation by lay delegates in the convention was changed to one lay delegate per church, except those churches having more than 50 families to have two delegates. Previously the dividing line had been a Grand List of \$10,000.00. This is of particular note as it shows the beginning of a healthy swing away from representation by financial status to the more democratic basis of numbers.

The new arrangement continued until 1918, when it was changed to "more than 100 communicants".



## CHAPTER IX

### CHRIST CHURCH, QUAKER FARMS, BECOMES A SEPARATE PARISH. 1826

Mr. Douglas, in his historical address, says "It was most natural that the people of Quaker's Farm should eventually become a separate parish". It may have been natural, because the two sections of the town were so widely separated by distance and terrain as measured by horse drawn travel, but it was certainly a big undertaking, when they had had so much difficulty in supporting a minister with the churches united.

In the St. Peter's Record Book it is recorded under date of July 26, 1826, "At a meeting regularly warned, Mr. Benjamin Bunnell chosen moderator."

"Voted that Quaker's Farm be set off as a distinct society to be bounded by the military line of Oxford."

(Note. The writer has been unable to learn what the "military line of Oxford" was.)

"Voted that one third of the present funds shall be allowed to the said society to be expended in said society for preaching by preachers ordained and allowed by the Bishop of the Episcopal order of this state or his successors or the General Committee of said state of the protestant episcopal order---- excepting the donation of Ruth Terrill."

(Note. She apparently must have disapproved of the proposed separation and would have no part of it! But before she died, in 1846, she relented, for in that year a legacy of \$200.00 was received by Christ Church, Quaker Farms, from her estate.)

"Voted that there shall be a committee appointed to deliver to the said society the sd part of sd funds when sd society is duly organized- and to quit claim the chapel situated in sd society, and Chauncey Hatch, Cyrus Humphrey and Hiram Osborn were duly chosen for the afore said business."

The money set aside for the new parish amounted to \$660.00.

## THE RECTOR OF ST. PETER'S CHURCH WHEN THE SEPARATION OCCURRED IN 1826

The 1825 Convention Journal records that as of June 1st. of that year, the Rector of "the church in Oxford" was the Rev. Ashbel Baldwin. There is no record in the Journals of 1826 or 1827 as to any rector in those years, so apparently the church was vacant.

A biography of Mr. Baldwin does not mention his being in Oxford in 1825, but says that when he resigned from the church in Stratford in 1824, he began "to officiate at Southington and Meriden", and in 1827 took charge of St. Johns, North Haven, and St. Pauls, Walligford. So apparently his stay in Oxford was short.

It is possible that when the separation occurred, the Rev. Chauncey Prindle, who was still living in Gunntown, may have been supplying at St. Peter's.

## THE MINISTER AT CHRIST CHURCH WHEN THE SEPARATION OCCURED IN 1826

The minutes of the first meeting of Christ Church as a separate parish, held Dec. 2, 1826 records that the Rev. Mr. (Sturges) Gilbert had been holding services there in 1826.



ORIGINAL DOCUMENTS RELATING TO THE ORGANIZATION  
OF  
CHRIST CHURCH, QUAKER FARMS  
AS  
A SEPARATE PARISH  
IN 1826

During the time when Christ Church was being organized as a separate parish, and for many years afterwards, Mr. Samuel Meigs was Parish Clerk, of whom we have already spoken. He preserved several of the original documents pertaining to the separation of Christ Church from St. Peter's, and its organization as a separate parish. Until recently, these have been in the possession of his grand-daughter, Miss Mary Lorena Meigs, now of Waterbury, who spent her summers, as a girl, in Quaker Farms. She lived in the house on Quaker Farms Road, now occupied by Mrs. Johanna M. Thompson. Through the writer, Miss Meigs has turned the documents over to the Diocesan Archives now housed in the library of Trinity College in Hartford, Connecticut.

The first of these documents is the petition dated Oxford, Aug. 11, 1826, requesting the setting off of Christ Church, Quaker Farms, as a separate parish.

It is to be noted that the dividing line between the two parishes was to be "the military line". What this was and what was its location, the writer has been unable to establish. Its origin may go back to pre-Revolutionary days when the militia were organized in what were known as "Train Bands", the name being a shortened form of "Training Bands." Capt. Zachariah Hawkins and Capt. Isaac Tomlinson were captains of Train Bands.

A copy of this document follows, with the names of those signing it, -



Petition Dated Aug. 11, 1826  
 Requesting the Setting Off of Christ Church  
 As a Separate Parish.

Whereas it is ~~contingently~~ <sup>stated</sup> by a vote of  
 St Peter's Church Oxford to set off the Church  
 part of the District of Quakers formerly  
 living west of the military line to be incor-  
 porated as an independent Parish. to have  
 and to hold one third of the funds of the Por-  
 ish of this aforesaid ~~Parish~~ St Peter's Church  
 to have and to hold for the benefit of the  
 Church in Quakers form. We the Subscribers  
 whose names are hereunder written do hereby sig-  
 nify our ~~disinterested~~ <sup>disinterested</sup> wish to be legally in-  
 corporated into an independent ~~Parish~~ Parish  
 to be known by the name of the Parish of  
 Christ Church of Quakers form  
 And that we will abide by the rules and  
 regulations of the Parish until such times  
 as we withdraw our names or signify by  
 certificate our wish to leave the Parish

Oxford 11<sup>th</sup> August 1826

Lorena Tomlinson  
 Sally Bishop -  
 Lois Bishop

Nathaniel Wooster  
 Samuel Meigs  
 Ben. Huntington

David Shultz  
 Cha. Hyde

Lewis Chaffinch  
 Alonzo Harger

Marcus Sampson  
 Abijah Hyde  
 Maudsl. Sanford

Niles Huntington  
 Philo Dooster

Anna Tibbels  
 John Smith



Petition (Continued)

Hubert Nichols  
Riggs Nichols  
Isaac Nichols  
Sheldon Beardslee  
Philip Baggett  
John Hatfield  
Walter Lake  
Levi Candee  
Mills Judson  
Cyrus Perry  
Wm. H. Mendenhall  
Eugene Hyatt  
Joseph Hyatt  
Lucy Candee  
Julius Kimberly  
Elihu Bates

Isaac Rowe  
Isaac Hurd

Thomas Sanford  
J. H. Mendenhall  
John Baggett  
Naperville Sanborn  
Amos Bates  
Levi Sanford  
Chester Bunnell  
John Small  
Thomas Baggett  
Clark Tomlinson  
Amos Curtis  
Samuel Smith  
Agar Curtis

PETITION DATED OXFORD AUG. 11th, 1826  
REQUESTING THE SETTING OFF OF CHRIST CHURCH,  
QUAKERS FARMS, AS A SEPARATE PARISH  
(Copied from the original now in the Diocesan Archives.)

“Whereas it is contemplated by a vote of St. Peter’s Church, Oxford to set off the chapel of the district of Quakers farms so called with all the members of the parish living west of the military line to be incorporated as an independent Parish to have and to hold one third of the fund of the parish of the afore said ~~parish of~~ (sic) St. Peter’s Church ~~to have and to hold~~ (sic) for the benefit of the Church in Quakers farms, We the subscribers whose names are hereunder written do hereby signify our desire and wish to be legally organized into an ecclesiastical ~~Society~~ (sic) Parish to be known by the name of the Parish of Christs Church of Quakers farms. And that we will abide by the rules and regulations of the Parish untill such times as we withdraw our names or signify by certificate our wish to leave the Parish.

Oxford 11th. August A.D. 1826.

(Signed)

Lorena Tomlinson  
Sally Nichols  
Lois Nichols

Nathaniel Wooster  
Samuel Meigs  
Ira Hawkins  
Arad Skeels  
Ira Hyde  
Lewis Chatfield  
Alfred Harger  
Marcus Sanford  
Abijah Hyde  
Marvin R. Sanford  
Silas Hawkins  
Philo Wooster  
Abner Tibbits  
John Smith

SIGNATURES ON THE BACK OF THE DOCUMENT

Russel Nichols  
Riggs Nichols  
Isaac Nichols  
Sheldon Beebe  
Philo Bassatt  
John Chatfield  
Walker Lake

Isaac Rowe  
Isaac Hurd  
Thomas Sanford  
Clark Beardsley  
John Bassatt  
Roswell Smith  
Amos Bates



Levi Candee  
Wells Judson  
Cyrus Perry  
George A Tomlinson  
Asael Hyde  
Joseph Hyde  
Lewis B. Candee  
Julius Kimberly  
Elihu Bates

Silas Tomlinson  
Chester Bunnell  
John C. Hull  
Triman Bassett  
Clark Tomlinson  
Anson Chatfield  
Samuel Smith  
Agur Curtiss

The next document which they drew up was a formal declaration of separation from St. Peter's Church, Oxford.

A copy of this follows, with the names of those signing it, -

Declaration of Separation from St. Peter's Church, Oxford  
(Copied from the original now in the Diocesan Archives)

"To the Clerk of the Saint Peetters (sic) Church in Oxford.

We hereby declare that we choose to operate and do separate ourselves by this certificate from said society and declare we consider ourselves no longer members of said Society, Oxford  
Aug. 26, 1826.

Nathaniel Wooster  
Abijah Hyde  
Wells Judson  
Ira - Hawkins  
Silas Hawkins  
Silas Tomlinson  
Lewis Chatfield  
Marvin R. Sanford  
Sheldon Beebe  
Philo Bassett  
Riggs Nichols  
Russel Nichols  
Isaac Nichols  
Lewis B. Candee  
Clark Tomlinson  
Arad Skeels  
Amos Bates  
Ira Hyde  
Julius Kimberly  
Anson Chatfield  
Alfred Harger

Asael Hyde  
Joseph Hyde  
John C. Hull  
Roswell Smith  
Samuel Smith  
Walker Lake  
Marcus Sanford  
Truman Bassett  
Cyrus Perry  
Samuel Meigs  
Clark Beardsley  
John Bassett  
Geo. A. Tomlinson  
Chester Bunnell  
Isaac Hurd  
Elihu Bates  
Philo Wooster  
John Smith  
Abner Tibbits  
John Chatfield  
Levi Candee

After the formal declaration comes the warning of the organizing meeting, duly signed and acknowledged by the signatories, - as follows, -

Declaration of Separation  
From St. Peter's Church, Aug. 26, 1826

To The Clerk of the said St. Peter's Church  
in Office.

We hereby declare that we  
chose to separate and do separate ourselves  
by this certificate from said Society and  
declare we consider ourselves no longer  
members of said Society

Offore Aug 26 1826

Joseph Hyde

John C. Hall  
Rufus Smith

Samuel Smith  
Walter Liak

Marcus Sanford

Yuman Baptist

Cyrus Perry

Samuel Briggs

Charles Brundisley

John Baptist

Lydia D. D. D.

Chester Bunnell

Isaac Hurd

Elihu Bates

Philip Proctor

John Smith

Amos Tibbitt

John Chatfield

Luci Candu

Nathaniel Wapster

Abijah Hyde

Wells Jenson

Ira Hawkins

Titus Hawkins

Titus Tomlinson

Lewis Chatfield

Martin De Sanford

Sheldon Beebe

Phil Baptist

Edgar Wapster

Rufus Wapster

Isaac Wapster

Larry C. Candu

Clark Tomlinson

Arad Shultz

Amos Bates

Ira Hyde

Julius Kimbrough

Angus Chatfield

Alfred Wapster

Asaet Stycie



Notice Dated Aug. 26, 1826  
Of Meeting to Organize

The undersigned having voluntarily  
associated for the purpose of forming a Society  
at Quaker forms to be called ~~the~~ <sup>the</sup> ~~the~~  
Church in Quaker forms in the town of Offord  
which Society when organized is to be govern-  
ed by the ~~same~~ discipline of the Protestant  
Episcopal Church and it being respectively  
that a meeting be held for the purpose of  
organizing said Society according to Law choosing  
Society Officers and ~~the~~ for other purposes  
competent for a Society to transact. The undersigned  
acknowledge we have received notice to  
attend a meeting of the persons so associated  
to be holden at the Church in Quaker forms  
on Saturday the second day of September  
1826 at three o'clock in the afternoon  
Offord 25 August 1826

R. S. Nichols  
Isaac Nichols

Nathaniel Woff  
Hijah Hyde  
Wm. G. G.  
Wm. G. G.  
Silas Hunkins  
Silas L. Smith  
Lewis Chaffinch  
Marvin S. Sanborn  
Shelton Beebe  
Thos. Bassett  
Riggs Nichols

Samuel C. Linslee  
Linn Linslee  
Clark Combs  
And. Shultz  
Amos Bates  
Michael Hyde  
Julius Kimbely  
Amos Chaffinch  
H. H. H.  
H. H. H.  
John C. Hill

Notice (Continued)

Roswell Smith  
Samuel Smith  
Walter Lusk  
Marcus Sanford  
Truman B. Aspell  
Cyrus Perry  
Samuel May  
Clark Beardsley  
John Kapsutt  
Gust. Tomlinson  
Chester Bunnell  
Thomas Sartore  
Isaac Hurd  
Isaac Rowe  
Eliza Bates  
Phile Costen  
John Smith  
Homer Tibbels  
John Chaffee  
Agnes Curtis



## NOTICE OF FIRST MEETING

(Copied from the original now in the Diocesan Archives)

"The undersigned having voluntarily associated for the purpose of forming a society at Quakers farms to be called "Christ Church in Quakers farms in the Town of Oxford" which society when organized is to be governed by the Canons and discipline of the Protestant Episcopal Church and it being necessary that a meeting be held for the purpose of organizing said Society according to Law choosing Society Officers and for other purposes competent for a Society to transact. We each acknowledge that we have received notice to attend a meeting of the persons so associated to be holden at the Church in Quakers farms on Saturday the second day of September 1826 at three o'clock in the afternoon.

Oxford 26, August 1826

Nathaniel Wooster	(Continued)	Continued
Abijah Hyde	Julius Kimberly	(On reverse side)
Wells Judson	Anson Chatfield	Roswell Smith
Ira Hawkins	Alfred Harger	Samuel Smith
Silas Hawkins	Asael Hyde	Walker Lake
Silas Tomlinson	Joseph Hyde	Marcus Sanford
Lewis Chatfield	John C. Hull	Truman Bassett
Marvin R. Sanford		Cyrus Perry
Sheldon Beebe		Samuel Meigs
Philo Bassett		Clark Beardsley
Riggs Nichols		John Bassett
Russel Nichols		Geo. A. Tomlinson
Isaac Nichols		Chester Bunnell
Lewis B. Candee		Thomas Sanford
Levi Candee		Isaac Hurd
Clark Tomlinson		Isaac Rowe
Arad Skeels		Elihu Bates
Amos Bates		Philo Wooster
Ira Hyde		John Smith
		Abner Tibbits
		John Chatfield
		Agur Curtiss

Then follow the minutes of the organizing meeting held Nov. 13, 1826, at which Samuel Meigs was chosen Clerk, and minutes of subsequent meetings held Nov. 25th., and Dec. 2d., 1826, all in the same document.

# Minutes of Organization Meeting

Nov. 13, 1826

At a meeting of the members associated for the purpose of organizing a Society in Quakerstown to be called Christ's Church ~~on the 13~~ legally warned and held at the Church on the 13th day of November 1826-

Samuel Meigs chosen Clerk

Nathaniel Wooster " Moderator

Nathaniel Wooster

Samuel Meigs

Isa Hyde

Cong

Abijah Hyde Treasurer

Noted that the above named Cong. be authorized and empowered to settle with the Cong. of St. Peter's Church in Oxford & receive such part & portion of the Fund as they may on investigation ascertain to belong to the new organized parish in Quakerstown

Vote this meeting be adjourned to the 25<sup>th</sup> inst 3 o'clock afternoon to be holden at this place

Nov. 25<sup>th</sup> 1826. Met agreeable to adjournment.

Noted the meeting be adjourned to the 2<sup>d</sup> day of Decr next at 2 o'clock afternoon to convene at this place

Decr 2 1826 Met agreeable to adjournment

Noted Nathaniel Wooster Moderator

Noted that some person be appointed to circulate a subscription for the purpose of paying the Rev. Mr. Gilbert for past services and also in future till Easter 1/6 part of the time

Noted Martin R Sanford a Cong. to circulate and receive subscriptions

Noted the present Cong. be authorized to employ the Rev. Mr. Gilbert to officiate in this parish 1/6 part of the time till Easter



# MINUTES OF MEETING FOR PURPOSE OF ORGANIZING (Copied from the original, now in the Diocesan Archives)

At a meeting of the members associated for the purpose of organizing a Society in Quakers Farm to be called Christs Church legally warned and held at the church on the 13th. day of November 1826

Samuel Meigs chosen Clerk	Nathaniel Wooster :
	: Com <sup>y</sup>
Nathaniel Wooster chosen moderator	Samuel Meigs :
	:
Abijah Hyde, Treasurer	Ira Hyde :

Voted That the above named Com<sup>y</sup> be authorized and empowered to settle with the the Com<sup>y</sup> of St. Peters Church in Oxford and receive such part and portion of the Fund as they may on investigation ascertain to belong to the new organized parish in Quaker's farm.

Voted This meeting be adjourned to the 25th inst 3 Oc<sup>k</sup> afternoon to be holden at this place

Nov 25th 1826 Met agreeable to adjournment

Voted The meeting be adjourned to the 2<sup>d</sup> day of Dec<sup>r</sup> next at 2 o Clock afternoon to convene at this place.

Dec.2<sup>d</sup> 1826 Met agreeable to adjournment

Voted Nathaniel Wooster, Warden

Voted That some person be appointed to circulate a subscription for the purpose of paying the Rev<sup>d</sup> Mr. Gilbert for past services and also in future till Easter 1/6 part of the time.

Voted Marvin R. Sanford a com<sup>y</sup> to circulate and receive subscriptions.

Voted The present com<sup>y</sup> be authorized to employ the Rev<sup>d</sup> Mr. Gilbert to officiate in this parish 1/6 part of the time till Easter.

The Rev. Mr. Gilbert was at this time the rector of St. Paul's Church in Woodbury. It must have been a long and weary drive or ride on horseback to come from there to Quaker Farms in the winter.

## CHRIST CHURCH, QUAKER FARMS RECEIVED FORMALLY INTO UNION WITH THE DIOCESAN CONVENTION

A certificate that the two parishes of St. Peter's, Oxford, and Christ Church, Quaker Farms, were now separate was presented formally to the Diocesan Convention held June 6th. and 7th. 1827 and the two parishes were received formally into union with the convention, as shown by the following extracts from the Convention Journal of 1827- page 13.

"The parish of St. Peters Church, Oxford, and the chapel of said church in Quaker farms, a district in the same town, presented a certificate that said church and chapel had mutually dissolved the connection which previously existed; and the latter church, on the ground of said certificate, applied to be received into union with the Convention, under the name of Christ Church.

On motion, - Resolved- That the certificate from St. Peter's and Christ Churches, Oxford, be referred to the Committee on St. Thomas' Church, Canterbury."

Page 21.

The Committee to whom the petition of St. Thomas Church, Canterbury, and the certificate of Christ Church, Oxford, were referred, made the following report which was read and accepted, -

"The Committee to whom the petition of St. Thomas' Church, Canterbury, and the certificate of Christ Church, Oxford, were referred, beg leave to report:

That said Parishes have acceded to the Constitution and Canons of the Church in this Diocese; and that, in the judgment of your committee, they are entitled to be received into union with the same."

## THE LEADERS IN THE MOVE TO MAKE CHRIST CHURCH A SEPARATE PARISH IN 1826

In the first place, we find on the authority of the History of Derby that "prominent names of the first inhabitants of Quaker's Farm were Perry, Wooster, Hawkins, Hyde and Nichols". That of course was in the 1700s.

Then we know that when Christ Church was built in 1812, the building committee were, David Tomlinson, Nathaniel Wooster, Wells Judson and Russel Nichols. David Tomlinson had died in 1822 but his work was staunchly carried on by his widow, Lorena Bacon Tomlinson.



Those heading the list of people signing the petition of Aug. 12, 1826 to form Christ Church Ecclesiastical Society were, -

Lorena Tomlinson  
Sally Nichols  
Lois Nichols

Nathaniel Wooster  
Samuel Meigs  
Ira Hawkins

Further down on the list appear the names of Wells Judson, Russel Nichols, Silas Hawkins, Ira, Abijah and Joseph Hyde, and Cyrus Perry.

It seems probable therefore that (named alphabetically) the leading families in the move were the Hawkins, Hydcs, Judsons, Meigs, Nichols, Perrys, Tomlinsons and Woosters.

### THE MEIGS FAMILY

Some account of the Meigs family is given in the "Commemorative Biographical Record of New Haven County", from which we quote, -

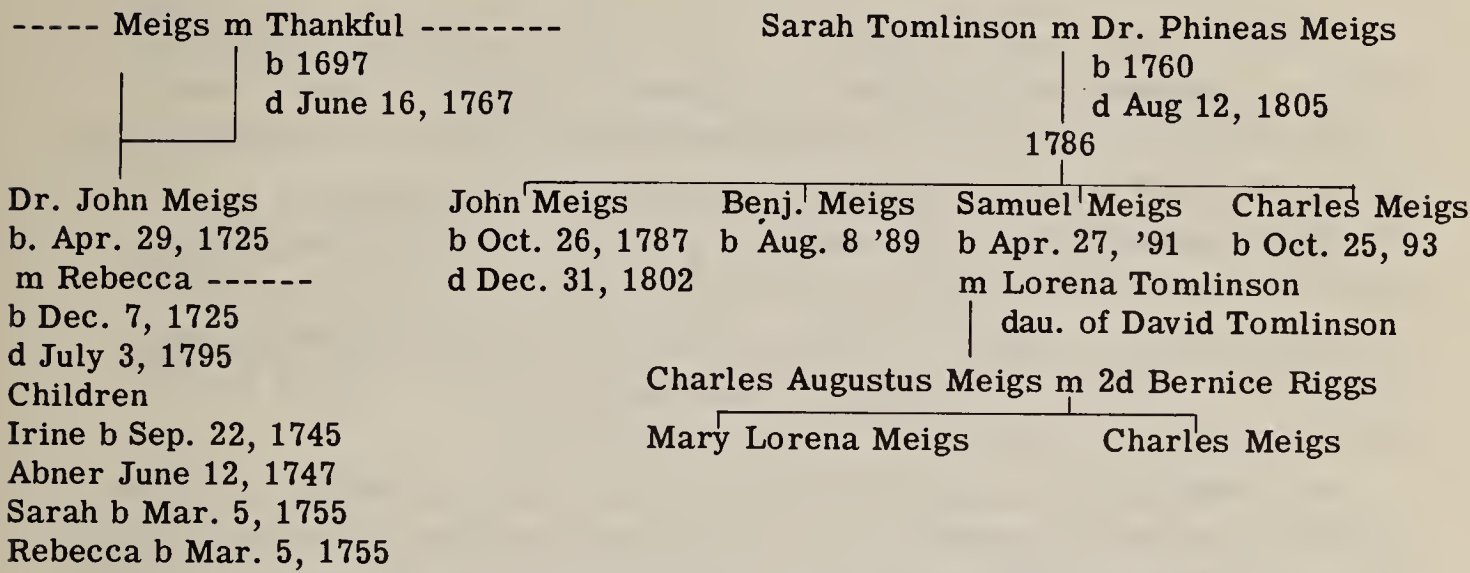
"Samuel Meigs was born in the town of Bethlehem, Litchfield County, Connecticut, in 1791, a son of Dr. Phineas Meigs, a leading physician and prominent citizen of that place who died in 1805. (Note.- Dr. Meigs' wife was Sarah Tomlinson, sister of David Tomlinson.) Samuel Meigs was reared and educated in his native place, and at the age of 20 removed to Oxford, where he was employed by the Hon. David Tomlinson, (his mother's brother), who conducted a general mercantile business at Quaker Farms, a village in the town of Oxford, and was engaged in the West Indies trade, owning vessels plying between Derby, New Haven and those islands; was also largely interested in agriculture, owning 2300 acres of land, mostly in the town of Oxford, and was a wealthy and influential citizen of that place, serving for a time as Senator in the State Legislature."

Samuel Meigs married his first cousin, Lorena, daughter of David Tomlinson. They had five children, among whom was Charles Augustus Meigs of whom we shall hear later.

Samuel Meigs bought the house on the west side of Quaker Farms Road, just North of Seven Mile Brook, now occupied by Mr. Matthew Slater.

THE MEIGS FAMILY DESCENT

From the old paper memorandum in the handwriting of Sarah Tomlinson Meigs, now in the collection of colonial letters in The New Haven Colony Historical Society.



(Note. Sarah Tomlinson was the younger sister of David Tomlinson who married Lorena Bacon. Sarah Tomlinson was born May 12, 1765. Lorena Tomlinson was daughter of David Tomlinson and Samuel Meigs was son of David's sister Lorena. Samuel and Lorena were therefore first cousins.)

SILAS HAWKINS, SR.

We have already given some account of Silas Hawkins in the story of the Hawkins Family in connection with the starting of the church in 1812. It will be remembered that in 1795 he was listed as a member of the Oxford Episcopal Society and that he was instrumental in starting Christ Church in 1812. By 1826 when the Quaker Farms church became an independent parish, Silas Hawkins was seventy years old, so he evidently remained a staunch supporter of the church, and unafraid to undertake new burdens.



## CHAPTER X

### BUSINESS CONDITIONS IN 1826

It must have been difficult for the people of the Quaker's Farm to make the decision to separate from St. Peter's and make Christ Church an independent parish. As we have already said, by 1807 Derby had begun to decline as a seaport, and by 1814 the commerce was nearly wiped out. It is known that Squire David Tomlinson had suffered heavily in the decline of this commerce. By 1826, this section was in a "betwixt and between" period, i.e. between the decline of the export trade and the growth of the New England factories.

In Quaker Farms, a clothiers shop, later a woolen mill was established in the north part of the town, where a dam was built across the Eight Mile Brook, to furnish the needed water power. (This was just south of where what is now O'Neill Road crosses Eight Mile Brook.)

"Isaac Rowe, Sr., had come from Brattleboro, Vt., with Gen. Humphreys to work in the woolen mill at Humphreysville, and Feb. 6, 1824 his twin sons, Isaac Jr., and Frederick, purchased the mill at Quaker Farms from the estate of Squire David Tomlinson (who had died in 1822). The property was described in the deed as a woolen factory situated in Quaker Farms, in ye eight mile brook, so called, about an hundred rods northerly from ye chapel, with all ye machinery and implements belonging thereto, with all ye water privileges heretofore claimed as belonging to said factory, also a dye shop with ye kettles and implements thereunto belonging, also a small dwelling house standing near said factory, with ye land on which sd buildings stand."

In 1831 Frederick who had bought out his brother, sold the "woolen manufactory and dwelling house, with the water privilege and land", to Ira Sherman and Horace Candee, the specifications in the deed showing what progress had been made in the machinery used in the manufacture of woolens, as "a patent shearing machine, spinning jenny, gigg mill for napping cloth, 1 broad loom, set press papers, roll of filleting cards, clothiers brushes, 4 shutters, 1000 seazles or more."

"In 1833 Sherman and Candee sold the property to

Benjamin Hawley of Cherryfield, Maine, and Mary Burritt of Southbury. De Forest and Hine were for some years the proprietors of the mill, manufacturing satinet, and employing about a dozen hands. William De Forest was from Naugatuck. The factory was closed about 1850. The mill has long since disappeared, and of the dam, which held until some time after 1860, only the ruins of the abutments remain".

(Satinet was a twilled cloth, made of wool and cotton.)

"At this Quaker Farms Mill, broadcloth was manufactured as early as 1824, and for many years thereafter".

#### THE MILL ON EIGHT MILE BROOK AT OLD MILL ROAD (NOW BARRY ROAD)

We have already made mention, in the account of Gen. Humphreys and his Merino sheep, of a grist mill and saw mill that had probably been operated from very early times, on Eight Mile Brook at Barry Road, just opposite the house now occupied by the writer, "The Miller's House".

It is not known just when the grist mill ceased to operate, although the mill stones remained until quite recent times, but the saw mill continued to run alone until H. E. Bidwell came from Amherst, Mass. and bought the site. A map of Oxford published in an atlas in 1868 shows the mill as that of H. E. Bidwell, and Mr. Bidwell living in the house at "Petticoat Farm", now occupied by Mr. Calvin Williams.

The photograph of the mill here shown was taken about 1895 by a cousin of Miss Clara Hawkins, formerly of Quaker Farms, and now of Derby. It shows the mill as being on the west side of the brook, with the Wooster house in the distance, (now occupied by Miss Werner). Seated in the carriage just across the bridge are Miss Hawkins' father and mother, Mr. and Mrs. Samuel Hawkins. In the foreground are Mr. Wooster and his two young sons, the younger of whom, Noyes, is still living on the old Wooster place.

Bidwell operated a sawmill upstairs and a screw factory downstairs. In the latter he manufactured metal wood screws of the old blunt end type, which required the boring of a hole for their insertion. Mr. Robert Z. Hawkins of Quaker Farms told the writer that Bidwell quit because the invention of the modern gimlet pointed screw put him out of business. In about 1926 Mr. Robert Z. Hawkins bought the site and operated the saw mill for about six years, 1926 to 1932. So ended the working life of the old mill.





Old Bidwell Mill

## OTHER MILLS

“Just across the Southford line, west of the Oxford-Southford road where it crosses the brook, a considerable water power development was undertaken requiring a long sluiceway to divert the waters of the Eight Mile Brook. This was for a paper mill. It ran only a short time.”

“Really below Quaker Farms proper, but on Eight Mile Brook, in the “Punkup” district, a short distance from the point where the brook flows into the Housatonic River, another woolen mill was built early in the nineteenth century. James Dawson, in company with a man named Lees began business there about 1825, and manufactured broadcloth and cassimeres.”

Here it might be noted that the broadcloth spoken of here was the honest, old-fashioned, heavy woolen material that men’s suits and coats were made of, and not the thin cotton material now used for shirting, etc. and given that name.

“There was in early days, a tannery located near the old Hillside Cemetery. Also, Horace Hinman ran a shoe shop, where shoes were made for city and southern trade.”

The 1868 map of Oxford lists “Horace Hinman, Manuf<sup>r</sup> of all kinds of Ladies Kid Button Boots, Balmorals, also Gaiters of Cloth, Morocco etc.”, but how early this was established is uncertain.

The foregoing quotations are from Sharpe’s “Oxford Sketches and Records”, part Two.

During these years, Oxford was growing, as shown by the figures of the Grand Levy for the Episcopal churches in Oxford as reported at the Diocesan Conventions, -

1806 (the first year reported)	\$6765.00
1807	6765.32
1809	6975.00
1810	6325.00
1812	8160.00
1813 (probably St. Peter’s alone)	5000.00
1814	9000.00
1816 (the last year reported)	9000.00

The average for the first four years reported above was \$6708, so the 1814 figure of \$9000.00 showed an increase of \$2292 or nearly 35 per cent. This may have been caused by an influx of population caused by the starting of the mills in Humphreysville



etc. It is known that many of the citizens of Oxford of French descent were Canadian lumbermen drawn to this district by the lumber work attendant upon the building of the mills.

So, altogether, by 1826 the people of Quaker Farms looked forward with high hope, to busy, prosperous times, with farming, sheep-raising and manufacturing, and they decided to shoulder the responsibility of an independent parish as we have already related.

#### THE FIRST CLERGYMAN TO OFFICIATE IN CHRIST CHURCH AFTER THE SEPARATION FROM ST. PETERS CHURCH IN 1826. THE REV. STURGES GILBERT

In the minutes of the Christ Church Meeting of Dec. 2nd, 1826 it is recorded that the Rev. Mr. Gilbert had been holding services in Christ Church during 1826 and that the committee be authorized to employ Mr. Gilbert to officiate 1/6th part of his time till Easter 1827.

In the Convention Journal of 1825, Mr. Gilbert is recorded as being rector of the churches in Woodbury, Roxbury and Bethlehem. If he continued in charge of these three churches, it is not to be wondered at that he could only give 1/6th time to Quaker Farms, which he apparently did during 1826 and until Easter 1827.

#### THE FIRST SETTLED RECTOR OF CHRIST CHURCH AFTER THE SEPARATION THE REV. WILLIAM A. CURTIS 1828-1829

In the 1828 Convention Journal, in the Bishop's address, he states that the Rev. Mr. Curtis "has presented to me letter dismissory from the diocese of New York and has accepted the pastoral charge of the Parishes of Oxford." In the same journal, Mr. Curtis reported in June, "My connection with these parishes having only subsisted a few weeks, etc.," - hence he only came in the Spring of 1828.

In the 1829 Journal he is listed as rector of St. Peter's Church and Christ Church, Oxford, but in his parochial report in June he states, "At present the churches of Oxford are destitute of the ministrations of the gospel, my connection having lately expired."

In the 1830 Journal in his parochial report, he speaks of himself as "late rector of the churches in Oxford." Judge Wilcoxson, in his 1876 address says, - "Mr. Curtis was a native of Coventry in this state and came to Oxford from New York.

He was a preacher of considerable ability, but such was his imprudence and indiscretion that he was ever upsetting his own dish." The Judge says he came here in April 1829, but this is incorrect.

In 1830, Mr. Curtis reported to the convention, -

"The whole number of families, who may be considered as attached to the Episcopal Church in Oxford, (St. Peters and Christ) may be computed as 80, - having received an augmentation of 17 within the last two years -----

Within a few months, a very liberal individual has made a donation (to the Society of St. Peters) of a house suitable for a parsonage, and 20 acres of land annexed; from the avails of which the Society of Christ Church is to receive a legacy of 200 dollars. The latter society (Christ Church) contemplate putting their house of worship in a state of complete repair, and new painting it, in the course of the summer. The church has received much benefit from the establishment of a Sunday School; as well from the religious knowledge acquired by the children, as by the salutary effect produced through their improvement and influence upon their parents. The books we have used have been those furnished for the "Protestant Episcopal Sunday School Union".

#### THE REV. ASHBEL BALDWIN M.A. 1831-1834

We have already told that for a short time in the year 1825, "the Rector of the church in Oxford" as reported in the Convention Journal was the Rev. Ashbel Baldwin.

Six years later in 1831 the Rev. Mr. Baldwin came back to Oxford and Quaker Farms from North Haven and Wallingford. The Convention Journals of 1831 and 1832 record him as rector of St. Peter's and Christ Church. In 1831 he was a man 74 years old, and had had a distinguished career in the Episcopal Church in Connecticut. He retired in 1834 because of failing eyesight at the age of 77.

His biography as given in the records of Convocation is of such interest that we quote it as follows,

"The Reverend Ashbel Baldwin was born in Litchfield, Connecticut, on March 7, 1757. He was graduated from Yale in 1776 at the age of nineteen.

"It was in the early days of the Revolution and Litchfield County was thoroughly patriotic. The young graduate with several of his classmates was eager to enter the army.



Circumstances, however, compelled him to accept a private tutorship in a delightful home in Dutchess County, New York, near the Hudson River. The family were members of the Church of England. It was at that time customary for the tutors in the old colonial families to conduct the family worship, and when the house was remote from church to read the service and a sermon to the household and neighbors. When called upon for this duty, Mr. Baldwin, who had been brought up a strict Congregationalist, was perplexed, for his ignorance of the Prayer Book was profound. A friendly gardener on the place, whom he consulted, made him familiar with the Book. He then read the service with fervor and intelligence. From admiration of the pure English and devotional fervor of the prayers he advanced to a belief in the doctrines expressed in the Prayer Book.

"At the close of his tutorship, about 1778, he secured a position as quartermaster in the commissary department of the Connecticut line of the Continental army, and was stationed at Litchfield in charge of a large depot of stores, many of which had been surrendered at Saratoga by General Burgoyne. Much to his regret, he could not engage in active service, as imprudence in swimming had brought on a permanent lameness and shortening of one of his legs. (Probably polio!)

"His studies for the ministry were probably pursued by himself with the advice of his friend and neighbor, the Rev. Richard Clarke of New Milford. At the first ordination by Bishop Seabury in Christ Church, Middletown, Aug. 3, 1785 he was made deacon, and ordained priest in Trinity Church, New Haven, Sep. 16, 1785. He immediately entered a post of rectorship of St. Michael's, Litchfield.

"In 1793 he became Rector of Christ Church, Stratford, and spent thirty years of faithful service in that parish, till 1824, when at the age of 67 he felt that the work of the parish needed a younger man, and he resigned.

"But to one still full of energy, idleness was impossible, and Mr. Baldwin began to officiate at Southington and Meriden.

"In 1827, he took charge of St. Johns, North Haven, and St. Paul's, Wallingford. After five years here, he in 1832 accepted temporarily the rectorship of St. Peters Oxford and Christ Church, Quaker Farms. Here amid rural and pleasant surroundings he spent two years, when, in 1834,

at the age of 77 he found his eye sight failing and he resigned.

“For a few years after his resignation he lived in New Haven, Bridgeport and Stratford. His closing years were spent in the family of an old friend who had removed from Connecticut to Rochester, N. Y. He died Feb. 8, 1846, having nearly reached the age of eighty-nine years.

“He had a clear and logical mind. He was a ready speaker and could put into writing important papers, resolutions, or debates, with accurate rapidity.

“This made his service as secretary of the Convocation, as secretary of the Convention of the Diocese for thirty years, and as secretary of the House of Clerical and Lay Deputies of the General Convention for twelve years, invaluable.”

Mr. Baldwin held nearly every position in the gift of the Diocese and filled each with efficiency and dignity. He was present at the Convocations of the clergy of Connecticut, - June 2, 1790 at Middletown, Age 33; Oct. 5, 1791 at Watertown, Age 34; Feb. 15, 1792, Age 35.

Mr. Baldwin was present at Middletown, June 5th, 1793 and at New Haven, June 5th, 1794. A further record of him is given in “Records of Convocation, Diocese of Connecticut, A.D. 1790 - A.D. 1848”, page 22, as follows, -

“It is stated that when the new St. James’ Church, New London, was to be consecrated, Bishop Seabury ‘ordered his clergy to be present’. The deed of consecration gives the date as September 1787. A letter from the Rev. Ashbel Baldwin to his friend the Rev. Tillotson Bronson, then in Vermont, says, ‘I mentioned in the enclosed of the 14th. instant, of our convening at New London. The clergy were not in general present. The Bishop preached the consecration sermon and was universally applauded; he has a most excellent talent at sermonizing.’”

In another letter written in the same month, Mr. Baldwin says, - “Convocation agreed there might a Christian agreement take place so far as to establish the Church in America, (even) if they could not agree on the particular mode of exercising the rite of that Church. ----- I forgot, when speaking of the Convocation to say anything of their church in New London, - it is a pretty, I think the neatest building in the state, elegantly finished. The Bishop had on his royal attire. The Crown and Mitre were refulgent.”



In the Bishop's address to the Diocesan Convention in 1834, he states, - "The Rev. Ashbel Baldwin has resigned his charge of the parishes of Oxford and Quaker Farms, and has been succeeded by the Rev. Charles Smith."

Mr. Douglas records, in his Historical Address, that Mr. Baldwin presented Christ Church with its first stove. As we have already pointed out, church buildings were without heating arrangements in the early days.

#### THE REV. CHARLES SMITH, 1834-35

The 1834 Convention Journal in November reports the Rev. Charles Smith as Rector of St. Peters Church and Christ Church, Oxford, - the same in 1835.

The name of the Rev. Charles Smith is given with date 1837 in the pencil list in the Christ Church register of 1845, an obvious error.

#### THE LADIES SOCIETY FORMED 1835

During 1835 a very important event took place, namely the formation of the Ladies Society. A little note book has been preserved, in the first page of which is written -- "July 30, 1835. This day met and formed a society called the Ladies Society, Christ's Church, Oxford.

"The following officers were chosen, viz: Mrs. Lorena Tomlinson, President, Mrs. George A. Tomlinson, Treasurer,  
Secretary  
Mrs. Ira Hawkins, Mrs. Clark Beardslee, Miss Eunice Dutton, Miss Delia Skeels, Miss Mariette Sanford,  
Managers."

All honor to these brave ladies! An account of their work is given by Dr. Burhans later in this history.

The notebook continues on the second page:

"This association shall be called the Ladies Society, Christs Church, Oxford.

"The officers shall consist of a President, Managers, Secretary and Treasurer . . . . . Any person by contributing such a sum as may be deemed expedient shall be considered a member of the Society. There shall be a regular meeting of the Society once in two weeks for the purpose of attending to any business that may present. The funds which may be raised by the operation of this Society shall





St. Peter's Church and Oxford Center  
in 1838.



be appropriated for the benefit of the Congregation of Christs Church in such a manner as a majority of the members present at any regular meeting may direct. It shall be the duty of the Treasurer to receive the monies of the Society and to pay it over to the order of the Managers or to a majority of the members at any regular meeting. It shall be the duty of the Secretary to record all proceedings and to keep a regular account of the funds of the Society. Any of the above articles may be amended and others added by a vote of the members present at any regular meeting."

## MR. SMITH'S REPORT TO THE 1835 DIOCESAN CONVENTION

In the 1835 Convention Journal Mr. Smith is recorded as Rector of St. Peter's Church, Oxford, and Christ Church, Oxford. He reported for Christ Church,- "It is said by some of the principal members, that the condition of the parish has much improved during the past year. Within that period, a suitable bell has been provided for their large and beautiful church, at the expense of \$200.00. A Ladies Society has been organized.----- A Missionary association has been formed in this parish, having for its permanent objects, the payment of the assessment for the Bishop's salary, the Convention dues, and the residue of its proceeds to be divided between the Society for the Promotion of Christian Knowledge, in this Diocese, and the Foreign and Domestic Missions. Families 45."

## ST. PETER'S MOVES TO ITS NEW LOCATION

In the 1835 Convention Journal it is also reported that St. Peter's moved from its old location in the cemetery on Governor's Hill Road to its present location on the Oxford road, in the following words,- "A new and handsome edifice for public worship is now just completed in the parish of Oxford."

## THE REV. JAMES SUNDERLAND 1836-37

The 1836 and 1837 Convention Journals list Mr. Sunderland from the diocese of New York as rector of Christ Church, Oxford, (not St. Peters).

In October, 1836 he reported "My labours commenced in the Parish on the 6th day of last July (1836) . . . . . The congregation, though small, is on a gradual increase, . . . . . I have reorganized a Sunday School which contains about thirty

scholars and ten teachers, We also have a small library in connection with the Sunday School. The Society are making an effort to build a parsonage for the Rector (in Quaker Farms), which will probably be completed in the Spring. The collections have all been made, though the amount for each object is small in consequence of other expenses. We have a Ladies Society here, which is exerting a good influence throughout the parish, and has in the past year paid an old debt against the Society of more than \$100. Families 45.”

In June of 1837 he reported, “I have performed service in the Church twice every Sunday. For the Society for the Promotion of Christian Knowledge, I have been unable to obtain from the congregation any more than \$3.”

Alas for Mr. Sunderland’s hopes for a rectory and for the parish having a full time rector, - they apparently came to nought. St. Peters’ Church was also finding it difficult to maintain a full time minister, for in 1837, the Rev. Dr. Burhans, who listed himself as “Officiating Minister” at St. Peters, reported to the Convention that conditions would be improved if “they could be re-united with Quaker Farms”.

In the 1838 Journal, Mr. Sunderland is listed among the clergy of the diocese, but no church is mentioned. Dr. Burhans is listed as serving St. Peters only.

The old note book of the Ladies Society has the following entry in 1838,-

“At a meeting of the Ladies Society of Christs’ Church, Quaker’s Farm, July 25, 1838, The following renewed their pledge as members of the above society:-

Charity Wooster, President	(Continued)
Ruth Judson, Vice President	Ruth A. Candee
Eliza Tomlinson, Treasurer	Ellen Candee
Sally Hawkins, Secretary	Betsy Ann Waters
Mrs. Ira Hyde :	Sarah M. Waters
Polly Oatman : Managers	Sarah Tomlinson
Jenette Hotchkiss :	Eliza Osborne
Eunice Dutton	Louisa Hotchkiss
Alvira Fairchild	Augusta Fairchild
Sarah Twitchel	Daniel Burhans.
Sophia Dutton	
Lucinda Dutton	
Hariet Waters	
Susan Tomlinson	
Esther Tomlinson	
Cynthia Hendrix	



## THE REV. DANIEL BURHANS D.D. 1839-1840

It will be remembered that in 1837, Dr. Burhans listed himself in the Convention Journal as "Officiating Minister" at St. Peter's, and reported that conditions would be improved in that parish if they could be re-united with Quaker Farms. His hope was fulfilled in 1839, for in the Journal for that year he is listed as Rector of both parishes. His name is also given in the pencil list of clergy on the first page of the 1845 Parish Register, immediately following those of Messrs. Sutherland and Smith. He was born in 1763, so that when he came to Quaker Farms in 1839 he was a man of 75 years of age. He had had a distinguished career in the Diocese, and had been rector of Trinity Church, Newtown, for 31 years, resigning that post in 1830. He was rector of St. Peter's Church, Plymouth from 1831 to 1837, according to his biography, but the Convention Journal for 1831 says "The Rev. Daniel Burhans, who has for 30 years labored faithfully and successfully as Rector of Trinity Church, Newtown, has accepted the rectorship of St. James Church, Zoar."

At any rate, it is clear that Dr. Burhans was at St. Peter's, Oxford in 1837-1838 and in charge of both St. Peter's and Christ Church in 1839-1840. The History of Derby, in speaking of the difficulties at Quaker Farms says, "Temporary services were supplied by various clergymen, but perhaps more efficiently by Rev. Dr. Burhans."

The "Records of Convocation of the Diocese of Connecticut 1790-1848" gives a biography of him which is of such interest that we quote the following from it.

"Born on a small farm in Sherman, Conn., the only opportunity he had for education was in the district school during the brief winter terms. When seventeen he commenced his preparation for college, combining with it work upon the farm in summer and teaching in winter. He went to Lanesborough, Mass. where at first working for his board he attended a school of high grade and finally was made principal.

"During a revival in the Congregational Church, which he attended, he found his views were widely different from those of his fellow-worshippers. While his mind was puzzled with the problems, the Thirty-nine Articles of Religion (given in the Prayer Book of the Episcopal Church) were put into his hands by a friend without his knowing with what body of Christians they originated. Their statements seemed to him forcible, just, and true. When informed of their origin, he immediately sought out the Rev. Gideon

Bostwick, and soon became a communicant of St. Luke's Church. He determined to study for the ministry but it was ten years before his intention was carried out and he was ordained priest by Bishop Seabury June 8, 1794.

"In August 1799 he became rector of Trinity Church, Newtown and became very active in Diocesan affairs and was honored with many offices. He was especially energetic as an agent in securing funds for the General Theological Seminary. He died at Poughkeepsie N.Y. in 1853 in the ninety-first year of his age.

"He was a man of commanding personal appearance, of a large and well built frame, of a healthy and ruddy countenance, of a nervous temperament and somewhat quick in his movements. His manners, though not highly polished, were simple and natural, and evinced what he actually possessed, a fine genial spirit."

#### DR. BURHANS' REPORT ON CONDITIONS IN QUAKER FARMS

In the 1839 Convention Journal, Dr. Burhans reported, -

"Christ Church, Quaker's Farms. Families 55, Sunday School- teachers 9, scholars 40. This parish was organized in 1811 and a very handsome church was erected in the year following. (Note.- His dates are incorrect). For several years it increased in numbers, zeal and piety, but they were unfortunate, and by death, by removals, and by a series of unforeseen events they have suffered as much, perhaps more than any other Parish in the Diocese.

"In 1829 (when Mr. Curtis was rector) they found themselves in debt, their church out of repair, and their prospects more gloomy and foreboding, until the few male members were completely disheartened.

"But there were a few Phebes, of Conchrea, and Dorcases, who made coats and garments, whose hearts the Lord touched, and in 1835 they formed a society, under the title of the "Ladies Society of Christ's Church, Oxford"; which by continued labor, union, economy, and good management has earned and saved \$325. At one time they paid for arrearages and old debts \$140.36, for painting and repairing the inside of the church \$114.36.

"There is evidently an awakened and primitive zeal arising in the Parish, that gives encouragement to hope the time is not far distant, when they will be enabled to support a Clergyman the whole of the time."



In 1840, Dr. Burhans reported to the Convention for Christ Church, Quakers Farms, - "The Female Society is still undiminished in their benevolent exertions for the Church. I have officiated in this Parish 18 months. For the year past my increasing infirmities, (he was then 77) have prevented me from the discharge of any duties other than preaching about three Sundays in five. On Easter Sunday last, convinced of my inability to discharge the duties of my office, I closed my ministerial labors, having performed them in the strength of the Lord 48 years."

The same Journal, 1840 records the Rev. John D. Smith as Rector of St. Peter's Church, Oxford, but makes no mention of his having any connection with Christ Church, so apparently in 1840 the two parishes were again separated, - with Mr. Smith at Oxford and Dr. Burhans at Quaker's Farms.

Dr. Burhans was probably one of the most interesting of the clergy who have served Christ Church.

#### THE REV. ABEL NICHOLS 1841-1844

The Convention Journal for 1841 gives the Rev. Abel Nichols as Rector of Christ Church, Quaker Farms, and the lay delegates as Burke Tomlinson and Marcus Sanford. Mr. Nichols, name is also given in the pencil list of the clergy written on the front page of the 1845 Parish Register.

In 1842 Mr. Nichols became rector of St. Peter's Oxford also. In that year the lay delegates were Ira Hyde and Burke Tomlinson.

In 1843 Mr. Nichols continued in charge of both parishes and the delegates from Christ Church were Judson Candee and George A. Tomlinson.

In 1844 Mr. Nichols reported for Christ Church that "the congregation within the past year has nearly doubled in number". The delegates were Ira Hyde and George A. Tomlinson.

In the 1845 Journal, Mr. Nichols reported as "Late Rector" and says, "In November last I was compelled by sickness to suspend all parochial labor and in January succeeding I formally relinquished the charge of Christ Church, Quaker Farms and St. Peter's, having been connected with the former nearly five years and with the latter nearly four years". He had therefore been called first to Christ Church and took over St. Peter's a year later.

## CHAPTER XI

### FROM THE START OF THE NEW PARISH REGISTER IN 1845 TO THE CHANGES TO THE CHURCH BUILDING IN 1858

#### THE PARISH REGISTER OF CHRIST CHURCH, QUAKER FARMS FOR THE YEARS 1845 TO 1878

The register was a new and handsome half leather bound book with the name "Christ Church, Quaker's Farms" in gold letters on the cover. It gives a fairly full record of the clergy, either by direct record of tenure of office, or by entries, recorded in their handwriting of births, marriages, or burials. It has recently been turned over to the Connecticut State Library for file in the State Archives, and the Parish has received in return, a photo-static copy for its files.

#### THE REV. GEORGE B. EASTMAN 1845-1846

The new register was opened by Mr. Eastman, in a formal entry, written in ink in a clear and firm handwriting, - "Rev. Geo. B. Eastman entered upon the Rectorship of Christ Church Quakers Farms Aug. A.D. 1845". Evidently he had high hopes for a good life here in Quakers Farms.

In the 1846 Convention Journal he reported that he had entered on his duties the 11th Sunday after Trinity, Aug. 1845. During his ministry he recorded one baptism, a five-year-old child, and four confirmations, - Charlotte Roland Hyde, Mrs. Mariet Flagg, Jane Lewis, and Truman Tomlinson, were confirmed by the Rt. Rev. Thomas C. Brownell, Bishop of the Diocese in his visitation of the parish of Christ Church Quakers Farms, on the 22nd day of October in the year of our Redemption 1845. Christ Church, Quakers Farms, Conn. G. B. Eastman, Rector.

He records three marriages, -

"In Christ Church, Quakers Farms the 7th day of October A.D. 1845 I joined together in Holy Matrimony, Frederick A. Candee, and Louisa A. Hotchkiss, both of Oxford."

G. B. Eastman, Rector

"On the 19th Day of November A.D. 1845, I joined together in Holy Matrimony Milo Edmonds, and Lydia Maria Bunnell."

G. B. Eastman, Rector



“On the 9th day of April A.D. 1846 I joined together in Holy Matrimony Alson Hendryx and Mrs. Lucy Kimberly, both of Oxford, Conn.”

These entries are very formal and indicate that Mr. Eastman looked forward to a permanent rectorate, but alas for fond hopes, immediately under his record of assuming the rectorship, is the following terse entry, - in his handwriting, - “Resigned, July A.D. 1846.”

Mr. Eastman's chief contribution to the church records was a list of communicants in 1845, -

Nathaniel Wooster	Mrs. Hannah Meigs
Ina Hyde	Cynthia Hendryx
Arad Skeeles	Stephen S. Mallett
Mrs. Sally Hawkins	Sarah Tomlinson
Mrs. Grace Smith	Elizabeth Lewis
Harriet Waters	Anson R. Davis
Minerva Nichols	Margaret Eastman
Mary Ann Brush	Jane Lewis
Horace Tomlinson	Ruth Ann Candee
_____ Wooster	Margaretta Schuyler
Grade Hyde	Charlotte Roland Hyde
Ira Hawkins	Mariet Flagg
Mrs. Mary Oatman	Alson Hendryx

The following names are added in the handwriting of Rev. Mr. Sanford who followed Mr. Eastman in 1847.

Ellen Tomlinson	Caroline Sanford
Benj. English	Mrs. Burr, Southford
Horace Porter	Mrs. Aden Johnson, Southford
Mrs. Hurlburt	Aden Johnson, Southford
Marcus Sanford	John Smith
Mrs. Horace Candee	Mrs. Wm. Dick
Mrs. Eben Fairchild	

Prepared apparently at the same time (1848) though seemingly in a different handwriting is the following list of Families.

Ira Hyde	Anson R. Davis
Joseph Wilcoxon	Evart Hubbell
Beach Downs	Arad Skeels
John C. Hull	Geo. Tomlinson
Clark B. Downs	Timothy Bidwell
Amziah Downs	Henry E. Bidwell
John Hull	Chas. Tomlinson

Philo Wooster  
 Geo. A. Flagg  
 Chas. A. Tomlinson  
 Marvin Sanford  
 David Oatman  
 Erastus Wheeler  
 Russel Nichols  
 Benj. Nichols  
 Horace Candee  
 Philene Bunnell  
 Roswell Waters  
 Alson Hendryx  
 Chester Bunnell  
 Mrs. Bassett  
 John Sanford  
 John Stoddard  
 Erastus Burr  
 Sheldon Beebe  
 Simeon Patterson  
 Thomas V. Wooster  
 Chas. Tomlinson  
 Horace Oatman  
 Harman A. Perry  
 Mrs. S. M. Hawkins  
 Nathaniel Wooster  
 Geo. A. Tomlinson

Agur Curtis  
 John Smith  
 Marcus Sanford  
 Chatfield  
 Mrs. Nichols  
 David Chatfield  
 Stephen S. Mallett  
 Ebenezer Fairchild  
 Ira Hawkins  
 Samuel Meigs  
 Merritt Brown  
 Ephram Smith  
 Benj. English  
 Andrew Graham  
 Wm. Treat  
 S. D. Russell  
 John Lum  
 Robert Treat  
 Wheeler  
 William Ellis  
 George Bunnell  
 Clarke  
 Fields  
 Daniel Wooster  
 Hurlburt  
 Milo Edmonds

### THE REV. DAVID P. SANFORD 1847-1848

In the Parish Register, under Baptisms appears the following entry, written in Mr. Sanford's handwriting, - "1846 Parish vacant - No baptism". The 1847 and 1848 Convention Journals report him as rector of both parishes. In the Parish Register, Mr. Sanford wrote, - "Rev. David P. Sanford entered upon the Rectorship of Christ Church, Quaker's Farms on Easter Sunday Apr. 4, 1847". On June 6th of that year he baptized Mary Elvira, daughter of Anson R. Davis, and on Sept. 19th, ten children, all at the same service.

He wrote with a very fine pen, using the decorative flourishes of the old Spencerian handwriting. His entries of marriages are also formal, -

"On the 11th day of October, 1847, I joined in Holy Matrimony, Charles L. Dick of Newtown and Sarah E. Meigs of Oxford."

D. P. Sanford



1848 "On the 24th day of January, Enos Ben Lum of Woodbury to Miss Betsy Ann Waters of Oxford."

D. P. Sanford, Rector.

"On the 13th day of February, A. D. 1848, George Bunnell and Sarah A. Tomlinson, both of Oxford."

D. P. Sanford, Rector.

Another marriage record appears to be in a different handwriting, but not that of the succeeding rector, - "1848 On the 27th day of June, Wm. Pendleton of Westville and Ruth Ann Candee of Oxford".

#### THE REV. GEO. L. FOOTE 1849

In the 1849 Convention Journal, Mr. Foote is recorded as "Minister", Christ Church Quaker Farms. He reported to the Convention, "I desire to record the grateful remembrance in which the labors of their late rector (Mr. Sanford) are held by this people."

#### THE REV. CHARLES JARVIS TODD 1850-1854

In the Journals for 1851 to 1854 Mr. Todd is recorded as Rector of both parishes. His first entry in the Parish Register reads, - "Rev. Charles Jarvis Todd commenced services in Christ Church, Quakers Farms April 21st, 3rd Sunday after Easter 1850". His handwriting is less regular than those of his predecessors, and gives the impression of age. In his four years in Christ Church he had five baptisms and 10 persons were confirmed by Bishop Brownell, and in June 1853, three persons by Bishop Williams, (Bishop Brownell having died.)

He performed a number of marriages. He has dropped the formality of his predecessors and to give us an added interest has included the fees he received in each instance, -

#### 1850

"Marriages during the Ministry of the Rev. Charles J. Todd.

		Fee
July 21st	Edwin Tomlinson of Seymour	
8th Sunday	to Charlotte R. Hyde of Oxford	\$10.00
after Trin.	Daughter of Ira Hyde	
1851 March 23	Albert Kimberly son of Julius Kimberly	
3 <sup>d</sup> Sunday	to Abigail Kimberly, both of Oxford	2.50
in Lent		

Monday April 14th	Russel Waters of Oxford to Mary Ann Essida of Plymouth	\$2.00
Sunday evening July 20	John Roberts of Southbury to Orry Wheeler of Derby	1.00
Friday evening	Oliver Downs to Julia A. Bissell, both of Oxford	3.00

### 1852

Sunday March 7th 3 <sup>d</sup> Sunday in Lent	Francis James Lewis of Newtown to Nancy Aurelia Williams of Prospect	0.00
3 <sup>d</sup> Sunday in Lent March 14	Nicholas Hinman of Oxford to Susan A. Peck of Birmingham	2.50

### 1853

Monday morning Jan. 3 <sup>d</sup>	John Smith 2nd to Sarah Lucinda Treat, both of Oxford	5.00
Sunday evening Feb. 6th	Richard H. Dorson to Elizabeth Bryan, both of Oxford	2.00
Monday March 7	Philander Sharp to Almina Lewis both of Monroe	1.00
Friday evening June 17	Leonard Hotchkiss to Elizabeth Hubbell, both of Oxford	3.00

### 1854

Sunday evening May 7th	Isaac Riley Cornwall of Milford to Eunice Abigail Brockett of North Haven	5.00
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In 1853, June 3<sup>d</sup> Confirmed by the Rt. Rev. J. Williams Amaziah Downs, Mrs. Mary Newton Davis, Mrs. Flora Maria Mallett."

After the 1845 list of Families given on pages 55, 56, and 57 of the Quaker Farms Record book is the following, -

Added 1852 Charles J. Todd, Rector

Austin Holbrook	William Griffin
James Beardsley	Isaiah Chatfield
John Lum	Mitty Wooster
Henry Lum	Nicholas Hinman
1853	Divine Chatfield

Under the entry in the Parish Register made by Mr. Todd of his commencing services in 1850 is written in his handwriting, -



“Rev. Charles (Todd, omitted) closed services in Christ Church, Quaker Farms, March 19th, third Sunday in Lent, 1854.”

#### THE REV. D. W. C. LOOP, DEACON 1854

Mr. Loop's first entry in the Parish register reads, - “Rev. D. W. C. Loop, Deacon, commenced services in Christ Church, Quaker Farms, Aug. 27th, 1854”. He is not mentioned in the Diocesan Convention Journal.

The only entry of his activities noted in the Parish Register is of one burial.

Under the entry of his commencing services in August, is written in his handwriting, - “He left at the close of Dec. 1854 on account of disability”.

#### THE REV. JOHN N. MARVIN 1855-1856

The Convention Journal for 1855 reports Mr. Marvin as Rector of both parishes. His first entry in the Parish Register reads, - “Rev. J. N. Marvin commenced services in Christ chh Quaker Farms Apr. 22d 1855.”

Mr. Marvin records one baptism and two confirmations by Bishop Williams, (date not given), - Miss Harriet Augusta Sanford, Miss Henrietta Eliza Sanford. No marriages.

In 1855, Mr. Marvin reported to the Convention, - “St. Peter's is at present connected with Quaker Farms. It is small and feeble, having lost a great number of its most influential and zealous members by death and removal. The mass of the population are not attendant upon its worship.” He makes no comment on conditions in Quaker Farms.

In 1856 he reported, - “It, (St. Peter's) is now open for regular service every Sunday, the connection with Quaker Farms having ceased at Easter.” This would seem to indicate that for a while the St. Peter's people worshipped in Christ Church.

His last entry in the Christ Church Parish Register reads, - “Left the same during Passion Week March 1856”.

In the 1857 Convention Journal, Mr. Marvin is recorded as Rector of St. Peter's Church only.

#### THE REV. GEORGE L. FOOT 1856

The only record we have about Mr. Foot is that his name is given in the pencil list of clergy written on the front page of the 1845 Parish Register. There is no record signed by him, and he is not mentioned in the Convention Journal.

There is record of one baptism Aug. 24, 1856, but it is unsigned.

### THE YEAR 1857

Apparently Christ Church was vacant in 1857 for had Mr. Foot continued on into 1857 he would have been recorded in the Convention Journal for that year.

### THE REV. C. T. WOODRUFF, REV. GEORGE R. DAVIS. DEACON. 1858

The Convention Journal records the following, -

St. Peter's Church, Oxford, Rev. Sylvester Clark (Deacon), Minister.

Christ Church, Quaker Farms, Rev. C. T. Woodruff, Rector, The Rev. George R. Davis, Deacon. Mr. Woodruff reports, - "My connection with the parish commenced the 1st of Nov. last (1857), - at Easter, my services were discontinued".

Apparently, Mr. Woodruff was Rector of St. Michael's Church, Naugatuck, and had charge of Christ Church, Quaker Farms for a few months, handling the work chiefly through his assistant, Deacon Davis. (It is to be noted that Mr. Davis' first name was George and not Joseph, as given in the pencil list of clergy in the Parish Register). Mr. Woodruff superintended the changes made in the Christ Church building as will be seen by the comments of The Rev. Mr. Clarke who succeeded him.

### THE REV. SYLVESTER CLARKE 1859-1860

The Convention Journals for 1859 and 1860 record Mr. Clarke as rector of both parishes in 1859 and of Christ Church only in 1860. He seems to have taken charge of Christ Church in September 1858, for in the Parish Register, under date of Sept. 6th, the following item appears, written in Mr. Clarke's handwriting, - "By direction of Bishop Williams, I have carried forward these records to new places".

He reports five infant baptisms all on Good Friday April 22, 1859.

Sarah Minerva Hawkins

Sarah Elizabeth Radcliffe

Mary Louise Hawkins

Charles Alling Davis

Charles Nathan Hawkins

He also reports six adult baptisms the same day as above,



Charles Hawkins

Phobe Augusta Tomlinson

Lottie Joy Hull

Leonora Jackson

Carlos Jackson

Isabella Jackson

The latest entry made by Mr. Clarke is of Confirmation by Bishop Williams, May 6, 1862.

Interesting records made by Mr. Clarke include a list of families and a "Complete Parish Register", commenced in Advent 1858. These are given in the appendix to this history.

## CHAPTER XII

### CHANGES TO CHRIST CHURCH BUILDING MADE IN 1858

In the pencil list of Clergy written on the front page of the 1845 Parish Register, under date 1858 is the name Rev. C. T. Woodruff with this following comment, - "Changes made in the church by Mr. Woodruff."

In the Convention Journal for 1859 the Rev. Mr. Clarke reported for Christ Church, "Improvements of the Church Building \$160.00" and in 1860 he reported, - "To the Rev. C. T. Woodruff of St. Michael's Church, Naugatuck, this parish, and the parish of St. Peter's are very largely indebted for willing and valuable assistance in improving their churches. It is owing entirely to his rare ingenuity and taste that changes have been made in them, which for their desirableness and the money they cost, will more than bear comparison with any in the Diocese."

The Convention Journals show that the changes made to St. Peter's at this time were chiefly the addition of a chancel. At Christ Church, it seems probable that "Mr. Woodruff's ingenuity" consisted in providing a chancel by the following means, -

- 1st. Removing the old "staircase" pulpit.
- 2d. Building a platform on which stand the present lectern and pulpit, and on top of this another platform for the sanctuary and altar.
- 3d. Building low side walls enclosing the chancel.
- 4th. Making all the panelling used in building the altar and enclosing the chancel, from the old box pews which were removed at the same time.

The Rev. Mr. Douglas in his Historical Address already quoted, says "It is thought that during the improving of the church in 1878 (under the Rev. Sheldon Davis) the old stair pulpit was taken down and demolished. No one living seems to know how it looked or what became of it." He continues, - "It may have gone much earlier in the history of the building, perhaps at the time when the old box pews were taken out." This latter surmise seems to be the more probable one when one considers that Mr. Douglas wrote in 1935, and if the work had been done in 1878, only 57 years before, there would have been a fair chance that some one of the older parishioners would have remembered the old pulpit. Miss Lum says that her father, (Mr. Charles A. Davis) told her that the box pews and the high pulpit were removed when



he was a small child. As he was born in 1858, he would have been 21 years old in 1878 and would have of course known these features if they had only been removed in that year.

Furthermore, it is certain that a chancel was added to St. Peter's in 1858, which adds to the likelihood that Mr. Woodruff made a chancel in Christ Church the same year, and he could not have made a chancel without removing the high pulpit which stood right in the middle of the east wall.

So it seems likely that the changes made by Mr. Woodruff in 1858 included the removal of the box pews and of the staircase pulpit, and the provision of a chancel with an altar and communion rail.

The removal of central high pulpits, the building of chancels and the substitution of slips in place of box pews in our churches had been fairly common for some time, as part of the general move to depart from the old meeting house type of structure so as to make it more church-like. Like all changes, these did not always meet with approval. Fennimore Cooper, telling of the removal of box pews from one church, says, "Those who were against the change, (and they were said to be the principal in the town), declared 'that they would oppose the renovation as irreverent in appearance, unsuited to the retirement and self-abasement that best comported with prayer and opposed to the delicacy of their own habits.'"

One wonders whether the people of Quaker Farms were as much stirred up about the change as Cooper's people were!

## CHAPTER XIII

### THE CIVIL WAR. 1861-1865

The 1861 Convention Journal gives no record of any minister, but it reports Ira and Marcus Hyde as Lay Delegates from Christ Church. The Rev. Sylvester Clarke seems not to have been in charge after 1860, but he recorded a confirmation in May 1862. During 1862 and 1863 the Journals report the Rev. A. P. Van Antwerp as Rector of St. Peter's only, but he appears to have supplied at Christ Church, as he records a wedding on Oct. 1, 1862 and two infant baptisms, one of which was that of Miss Evaline Amelia Davis, who died only recently. She was the daughter of Mr. and Mrs. Anson Riley Davis, and sister of Mr. Charles A. Davis. Mr. Van Antwerp's last entry is that of a baptism Jan. 8, 1863.

#### THE REV. JOHN T. PEARCE 1863-1865

Mr. Pearce reported in the 1864 Convention Journal that "On Oct. 1, 1863, I took charge of St. Peter's as its rector, in union with Christ Church, Quaker Farms." In the 1865 Journal, he reported for St. Peter's, "At Easter I resigned the charge of Christ Church, Quaker Farms, in which parish I divided half my time and attention between the parochial reports of 1864 and the date of my resignation April 16th 1865." He continued on at St. Peter's for several years.

#### OXFORD SOLDIERS

Fort Sumter was fired on April 21, 1861 and Lee surrendered Apr. 9, 1865, thus making the duration of the Civil War fall during the ministries of Messrs. Van Antwerp and Pearce. We have no direct record of members of Christ Church who served in the war, but the History of Derby lists the soldiers from Oxford. From this list, we have selected the following familiar names, -

Seventh Regiment Infantry C. V.  
Hawkins, John, Private Sept. 1861 Discharged Sep. 12, 1864,  
term expired.

Tenth Reg. Infantry C. V.  
Tomlinson, Edmund B. Private, Company A, Oct. 2, 1861,  
died Nov. 2, 1862 Newbern, N.C.



Twentieth Reg. Infantry C. V.

McEwen, Wooster B. Private, Company B. Aug. 4, 1862  
mustered out June 13, 1865 Washington, D.C.

Hubbell, John P. Private Company A, Aug. 15, 1862.

Discharged, disability, Dec. 20, 1862 Harpers Ferry.

#### OXFORD SELECTMAN DURING THE WAR

The "Commemorative Biographical Record of New Haven County" says that Benjamin Nichols, (active in Christ Church as we have seen) was first selectman during the war, and had control of the funds for hiring substitutes.

## CHAPTER XIV

1865-1876

The 1865 Convention Journal reports no minister and the Parish Register contains no entries between the baptism on Apr. 9, 1865 and the year 1867. The 1867 Journal speaks of "The Rev. Henry Townsend (late) missionary in charge, and he may therefore have served Chrust Church in 1866.

### THE REV. H. C. STOWELL 1867

In his address to the 1867 Convention, the Bishop reported that "The Rev. H. C. Stowell soon after Easter became minister in charge of Christ Church, Quaker Farms, and there remains".

Mr. Stowell's first entry in the Parish Register is the adult baptism of Mr. Cornelius Clark Rider and his wife Sarah, the witnesses being Mr. Charles Meigs and Mr. and Mrs. Marcus Hyde. For Christ Church, this was a much more important event than anyone probably realized at the time, for Mr. Rider was destined to have a strong influence on church life in Quaker Farms. He had purchased the farm on the Quaker Farms - Southbury Road later owned by the present Senior Warden Emeritus Thomas Schreiber and now operated by his son David T. Schreiber.

### THE YEAR 1868

The Convention Journal reports the parish vacant. The wardens were Ira Hyde and S. S. Mallett. There is no entry in the Parish Register between that of Mr. Stowell July 14, 1867 and 1869.

### THE REV. CLAYTON EDDY 1869-1870

The Journals for 1869 and 1870 report Mr. Eddy as rector of Christ Church, and Mr. Pearce as rector of St. Peter's.

On April 29th 1869 Mr. Eddy records the confirmation by Bishop Williams of the following persons, apparently all adults, -

Mr. Cornelius C. Rider	Mrs. Nancy E. Tomlinson
Mr. Clark B. Flagg	Miss Laura Davis
Mr. Wm. R. Tomlinson	Mr. Bennett A. Treat



Miss Henrietta Tomlinson      Mrs. Ellen A. Treat

Mary Virginia Parish (col'd)

We here see Mr. Rider taking his next step as a churchman.

Mr. Eddy's last entry is July 30th, 1870, the baptism of the infant Mary Lorena Meigs, daughter of Charles and Bernice Meigs.

#### THE YEARS FROM 1834 TO 1871

The History of Derby says "Between 1834 and 1871 the parish was supplied by several clergymen, sometimes alone, and sometimes in connection with St. Peters; the difficulty being always the same, - the want of adequate support". This was probably a true statement. The parish was vacant in 1871.

Mr. Douglas says, "Following the Civil War, there were times when church going was more or less neglected, services were held occasionally, and the church building fell more or less into a state of bad repair".

#### THE REV. H. ALANSON WELTON 1872

The Convention Journal for 1872 records Mr. Welton as Rector of Christ Church with salary of \$225.00. Some records seem to give his name as H. Manson Welton, but his signature in the Parish Register is perfectly clear, - H. Alanson Welton. His last entry in the Register was of the marriage Sept. 5, 1872 of William Treat Andrew and Miss Mary E. Davis at the residence of Anson R. Davis, Quaker Farms.

#### THE REV. J. ANKETEL, (Supplying) 1873-1875

Here comes a long gap of two years and more without any record of Christ Church, and apparently it was vacant during that time. It was the period of the great business panic of 1873, from which the country did not recover for some five years. In the Convention Journal for 1875, the Rev. John Anketel reported, "That since his recent transfer to this diocese he has been rector of St. Peter's Church, Oxford, until May 3d., when he resigned." He must have supplied to some extent at Quaker Farms, for the Parish Register contains the record of the baptism by him of Charles Edward Meigs, the three-year-old son of Charles and Bernice Meigs. In a historical sketch written in 1878, (in the new parish register of that year) the Rev. Sheldon Davis says that in 1875 a formal proposition was made by the Parish of St. Peter's, Oxford, through Mr. Anketel to merge the church in the Farms, in that of Oxford, which was summarily rejected.

## THE REV. GEORGE BUCK 1876

In the 1876 Convention Journal, Mr. Buck reports, - "Six months temporary charge of St. Peter's and Christ Church, ending the Sunday after Easter." In the Parish Register, he records Apr. 9, 1876 the baptism of two infants, John Jarvis Rider, and Cornelius Clark Rider, sons of Cornelius and Sarah B. Rider. This is of particular importance, as by this time Mr. Rider, (or Ryder, - sometimes recorded one way, sometimes the other) was taking a very active part in the life of Christ Church. In an historical sketch written by the Rev. W. Sturtevant Rafter, published in the Seymour Record Apr. 4, 1901, he states, - "In the year 1875, a marked improvement took place in church life at Quaker Farms, and early in the year 1876 Mr. Cornelius Clark Ryder organized a Sunday School, and was appointed superintendent and in the absence of the clergyman became Lay Reader. Both offices he performed very acceptably and his services in one form or another have met with sincere appreciation for a quarter of a century."

Another entry in the Parish Register in what is apparently Mr. Buck's handwriting, though unsigned, is the record of confirmation March 27, 1876 by Bishop Williams, of the following persons, -

Charles Alling Davis

Lillian Orinda Rider

Evalina Amelia Davis

Ralph Wheeler Rider

This entry is of interest as it records the confirmation of Charles A. Davis, who served Christ Church long and faithfully, as will appear later. He was born June 13, 1857, so that at the time of his confirmation, he was not quite nineteen years old.

After 1876 the Parish Register of 1845 was not used regularly, as it was replaced by a new one, although there are entries in the list of communicants, such as "Died July 23, 1885".

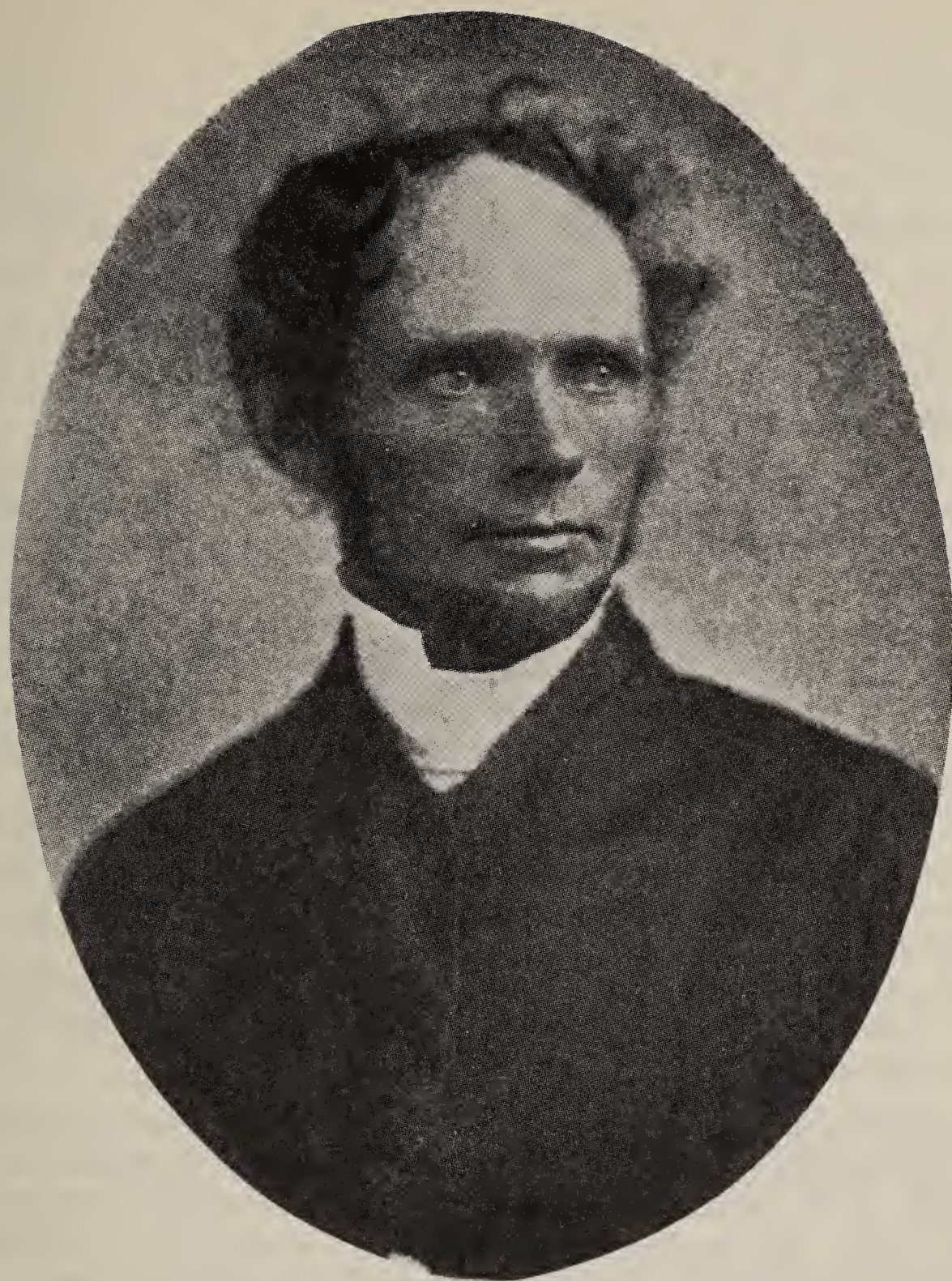
The 1845 Register was lost for many years, until at the instance of the writer of this history, Miss J. Mabel Lum made a search in the attic of her house and found it in a box belonging to the late Stephen S. Mallett. Early in the summer of 1953, the 1845 Register was turned over to the Connecticut State Library, through the good offices of the Diocesan Archivist, the Rev. Dr. Kenneth Cameron.

The year 1876 was the Centennial of the Declaration of Independence, and while the chief celebration was of course in Philadelphia, nevertheless it was observed also in Oxford. An historical address by Judge N. J. Wilcoxon was read, which is published in its entirety in "Oxford Sketches and Records, Part Two" by W. C. Sharpe. In it, the Judge gave a list of clergy which is



far from correct, - apparently made from memory, and without access to the original sources which the present writer has consulted.

With the close of the 1845 Register, there came practically the end of an era, a new one being ushered in by the arrival on the scene of the Rev. Sheldon Davis.



Rev. Sheldon Davis



## CHAPTER XV

THE REV. SHELDON DAVIS "Officiating" 1876-1882

AND

MR. CORNELIUS C. RYDER, LAY READER

This was a new and interesting period, managed by two extraordinary men. Mr. Douglas in his historical sketch says, - "In the year 1876, the joint efforts of the Rev. Sheldon Davis and Mr. Cornelius C. Ryder, resulted in services being established again and the church building greatly improved without and within. Mr. Davis assumed charge of the services and set about to establish an endowment."

Mr. Davis was a son of Anson Riley Davis who, about the end of the War of 1812 moved from Chestnut Tree Hill in Oxford to the old Russel Tomlinson house which we have already spoken of, and which stood at the South East Corner of the Derby-Great Hill-Woodbury Road, and Botsford Road. Sheldon Davis was a great-grandson of the Joseph Davis, who in 1776 sold "Meeting House Lot" to "the professors of the Church of England in Oxford."

An interesting account of the life of the Rev. Sheldon Davis is given in the history, "Seymour Past and Present" by Sharpe, from which we quote, -

"He was a son of Anson and Sally Prudden Davis, graduated at Washington College, now Trinity College, in 1837, and received the degree of M.A. in 1840. His first pastorate was at Patterson, Putnam County, New York, - afterward at Pleasant Valley and Hobart. For many years he labored as missionary among the Indians of New York State, and he was the author of a historical volume on the Indians and the work of the Moravians among them. From '63 to '66 he was warden of the Episcopal Church Charities Foundation, in Brooklyn, N.Y. and from '66 to '72 Rector of St. Andrews Church of Northford. He was a member of the Pennsylvania Historical Society, of the Moravian Historical Society of Nazareth, Pa., of the New Haven Colony Historical Society, and was a corresponding member of the New-York Historical Society".

After 1872, when he was 59 years old, he made his home in Seymour, Connecticut, "officiating in different parishes".

As the son of Anson Davis he was also the brother of Anson Riley Davis who lived on Bowers Hill in Quaker Farms. Having

been born in 1813, Sheldon Davis was thirteen years old by the time Christ Church became an independent parish and in the succeeding years before he left for college he must have become pretty familiar with the Quaker Farms community and church.

It is to be noted that Mr. Davis is recorded as living in Seymour and "officiating" in various churches, - this term being always used to designate some one not "in charge" but rather, supplying without formal settled status. This seems to have been his relationship to Christ Church, Quaker Farms. The Convention Journal for 1877 records him as "officiating in Christ Church, Quaker Farms and St. Peter's Oxford". The 1879 Journal says, - "The Rev. Sheldon Davis reports he has officiated as temporary supply in the vacant parish of Quaker Farms." The 1880 Journal says, - "The Rev. Sheldon Davis continues to officiate when not otherwise occupied. The Senior Warden (Mr. Ryder) always acts as a Lay Reader in the absence of a clergyman". The 1881 Journal says, - "The Rev. Sheldon Davis is in temporary charge." The 1882 Journal says, - "The Rev. Sheldon Davis has rendered frequent service".

One gathers that there was a combination of the missionary zeal of the Rev. Sheldon Davis and the driving force of the Senior Warden and Lay Reader, Mr. Cornelius C. Ryder.

According to Miss Lum, Mr. Davis, while "never having a penny of his own," was always able to "dig up" money for special projects. Thus in 1879, with the Hon. Stephen S. Mallett he established the Davis-Mallett Fund which has been of such great help to the parish. Each of these men gave \$1000.00 to the fund, placing same in trust for Christ Church Parish, in keeping with the Trustees of Donations and Bequests for Church Purposes of the Diocese of Connecticut. These gifts were supplemented later by a gift from Mrs. Marietta Church Davis (Mrs. Sheldon Davis).

An interesting condition of this fund is that the income is payable only to a regularly qualified, ordained, resident minister, and only upon receipt from him of a signed certificate from him stating that for the period claimed he has given at least one service each Sunday in Christ Church. This certificate has to be countersigned by the Parish Clerk and endorsed by the Bishop. Income not used is to be added to the principal. In the period of over fifty years during which the fund has been in operation, there have been several times when there was no resident minister, and in consequence the unused income has increased the fund to over \$7,000.00



## CHURCH REPAIRS IN 1876-1878

In his book, Kelly states that "in 1876 repairs were commenced and continued for several years. Seats were removed and remodelled". This information was probably taken from the "History" by the Rev. Mr. Davis (given in full a few pages further on).

Miss Mary Meigs told me that she could remember the old pews which were like those still remaining in the balcony, with straight backs and narrow seats. Some of them had doors. She thought the old pews were more comfortable than the present ones, the backs of which are sloped. She said that many of the old pews were taken by various people for use as benches, and that there were a number of them stored for some years in her father's barn.

Looking back, therefore, there seem to have been three styles of pew in the church, -

First, the old, original, high, box pews, which were removed, apparently in 1858.

Second, the straight backed slips installed in 1858, the change having been made by the Rev. C. T. Woodruff.

Third, the present, sloping back pews which were installed during the ministry of the Rev. Sheldon Davis, 1876-1882, when the older slips were "removed and remodeled".

Kelly adds that "in 1876, the interior was painted white and walls and ceiling kalsomined." During the redecoration now under way (January 1954) it was discovered that at least some of the wood-work was painted green, under the white coat.

Mr. Rafter, in his account in the Seymour Record in 1901, says, - "In 1878 the church was repaired and painted at the expense of the Ladies Society. The chimney was re-built and stove pipes furnished at the expense of the Ladies Aid Society."

Miss Mary L. Meigs told the writer that the chancel wall, (until recently covered by the paintings of biblical scenes), she remembered having a deep blue background with the Lord's Prayer and the Ten Commandments on it in gold letters.

## THE WINDOW SHUTTERS OR BLINDS

The church windows originally had no blinds or shutters. They were applied in 1877. Mr. Douglas says that "the blinds were bought at a cost of \$130.00, Mr. S. S. Mallett and Mr. Benjamin Nichols each giving \$50.00; the balance was raised by subscription. Miss Lum says that her father, Mr. Charles A.

Davis told her that they had been made down in the section of Derby known as Turkey Hill for some other church and that the Rev. Sheldon Davis had picked them up at a bargain price. They were made in one piece and were nailed fast to the window casements, thus closing the windows permanently. In 1951 they were cut in half, hinged and opened. The work was aided by gifts from a fund set up some years ago by a Mr. Clark, of Brooklyn, N.Y. for the aid of "outlying churches." One of the trustees of the fund being in our neighborhood, noticed how badly the closed shutters looked, and obtained a grant from the fund, and suggested that the blinds be opened.

### THE CHANCEL WINDOW

The triple, stained glass window was installed in 1878 as a memorial to David and Lorena Tomlinson. The central window portrays the figure of Christ, with the Heavenly Dove descending upon him and the window on either side has a conventional design of Christian symbols, such as Cross and Crown, etc. It was purchased for \$225.00 from Henry C. Sharp & Son, "Manufacturers of Stained Glass, 147 East 22nd St., New York City. The bill is dated Jan. 15, 1878 and it is billed to Mr. C. F. De Forest, Agent, 18 Murray St., N.Y. On the back of the bill is a list of contributors, -

E. E. Lewis & family, Louisa Candee, Albert Tomlinson, Mr. & Mrs. George Montague, Jane Tomlinson, Antoinette Glover, The Meigs Family, Wm. C. DeForest, Eliza C. Hotchkiss, Mary & David Hotchkiss, Edwin A. Hotchkiss, Jane C. DeForest, Chas. T. De Forest, Wm. A. Tomlinson, Sarah Bunnell, Alice Tomlinson.

At the bottom of this list is a note, - "I think we have money enough to pay for the wire covering". Signed C. T. De Forest.

The window is billed as "Rich Triplet window" 225.00. Mr. Sheldon's account of it says it cost 265.00. It was a stock window and is known to have been used in at least one other church.

### OTHER GIFTS

The marble baptismal font was presented by Mrs. Henry Wheeler, of Seymour. A rather curious item mentioned by Mr. Davis in his "History" is a gift by Mrs. Sarah Dick of plush letters to form the text "King of Kings and Lord of Lords," on the chancel wall. No one seems to know when these plush letters were replaced by the present metal letters.

According to Mr. Douglas, the two chancel chairs were given by Miss Jane Tomlinson; Mr. Davis says it was Mrs. Ellen



Tomlinson. No specific date is given when they were presented, but it was apparently around 1880. Miss Jane Tomlinson was Mrs. Ellen Tomlinson's daughter, and Mrs. Tomlinson was the second wife of George A. Tomlinson, Sr., whom he married in 1842. According to Mr. Clarke's 1858 parish list, Jane Caroline Tomlinson was born March 16, 1845, so she was about 35 years old when the chairs were given to the church. In the redecoration of the church now under way, (1954) the chairs are being refinished, and Mr. Eugene Jenkins, who has had the matter in hand, says they are of apple wood and cherry. They are of the Chippendale type of design and are said to have come originally from the house of David and Lorena Tomlinson.

The crystal chandelier, given in 1881, we have already spoken of in the description of the building. In the same year, Trinity Church, Seymour, gave carpets.

### THE THIRD CHURCH BELL

The original bell, purchased in 1817 was replaced in 1835 by a second bell. The latter cracked, and in 1878 arrangements were made for its replacement by the Farrell Foundry Co. of Ansonia, who allowed \$25.00 for the old bell. \$61.00 was placed in the Ansonia Savings Bank, "for a bell fund to accumulate." This did not take long, for the Seymour "Record" of July 18, 1878 reports for Quaker Farms, "The Fourth passed very quietly, the raising of the new church bell to the tower being one of the features of the day".

### THE STERLING ORGAN

Mr. Davis says "In 1879 a new Sterling Organ was given by Mrs. Benjamin Nichols." It was made in Derby and was of the parlor organ variety, with one bank of keys, a few stops, and no pedals other than those used for pumping the air.

### A NEW PARISH REGISTER

"Presented to Christ Church Quaker Farms Jan. 1st 1878  
by Mrs. Marietta Davis"

The Register was gotten out by Rev. Charles W. Hayes and published by the Gen. P. E. S. S. Union and Church Book Society, 713 Bway. N.Y. 1874, Ninth Edition, Revised.

(The presentation inscription is in handwriting, possibly that of Mrs. Davis, wife of the Rev. Sheldon Davis.)

The bill for the register is pasted in the fly leaf, and shows it to have been bought from Pott, Young & Co. of Cooper Union,

4th Ave., near Eighth Street, through Mr. G. A. Tomlinson, Ansonia, Conn. for 5.95 plus 40 lettering 6.35. Written in on page 6, under the caption "History" is the following, -

## HISTORY

"In 1875, Christ Church, Quakers Farms having become dilapidated, and the congregation scattered in consequence of the long vacancy since the resignation of the Rev. H. A. Welton in 1872, a formal proposition was made by the Parish of St. Peter's Oxford through the Rev. Mr. Anketell to merge the church in the Farms, in that of Oxford, which was summarily rejected.

"In the spring of 1876, a Sunday School was organized under the direction of Mr. C. C. Rider, who also acted very acceptably as Lay Reader in the absence of clerical services. A Ladies Aid Society was also organized. About the same time, a movement was made to repair the church. The pews were removed and remodeled, the wood work inside painted and the walls kalsomined. In 1876 a handsome altar cloth was presented by the Rev. H. Olmstead D. D. through the Rev. Sheldon Davis. Christmas 1876 design (sic) were presented by Mr. Warren of Watertown, value \$12. In the Spring of 1877 the Rev. Sheldon Davis commenced to hold temporary services which were continued (about three morning services in four) until July 1882, one service a day, Mr. C. C. Rider always acting as Lay Reader on the vacant Sundays.

"In 1877 Blinds were furnished for the church at the cost of \$130, Mr. S. S. Mallett and the Hon. Benjamin Nichols paying each \$50, others paying the balance \$30-

"Jan. 1st 1878 this new Parish Register was presented by Mrs. Marietta Davis. June 1878 the old bell which had been cracked several years before was broken up, taken down and exchanged with the Farrell Foundry of Ansonia, \$25 being allowed for their second hand bell and the balance \$61 being placed in the Ansonia Savings Bank for a Bell Fund to accumulate and perhaps receive additions in the future.

"In 1878 The Chancel Window, a Memorial to David Tomlinson, Esquire, and his wife Lorena, chief founders of the church was erected by members of the Tomlinson family, cost \$265.

"In the summer of 1878 a handsome marble font was presented to the church by Mrs. Henry Wheeler of Seymour. This font was originally provided for Trinity Church Seymour by Mrs. John C. Wheeler of New York, formerly of Seymour.

"In the fall of 1878 the church was thoroughly repaired and painted outside at the expense of the Ladies Society. A set of



Hutchins Sunday School Liturgy and hymns chiefly at the expense of the Rev. S. Davis. Caco matting for the church porch by Mrs. Marietta Davis. A large number of Second Hand S. S. Books from St. James Ch. Birmingham and Rev. S. Davis. Also cushions and a few books from Christ Church Ansonia were received. A new chimney was also built and stove pipes readjusted by the Ladies Society cost \$80.

"Christmas 1878 a Portable Furnace was provided by Mrs. Marietta Davis. June 1879 a new Sterling organ cost \$90 was presented by Mrs. Benjamin Nichols. Aug. 1879 the beginning of a New Permanent Fund for the support of the Minister in Charge was made by the Rev. Sheldon Davis and Mr. Stephen S. Mallett who paid over each \$1000 to the Trustees of Donations and Bequests of the Diocese of Conn. A condition of this Fund is that the Interest is only payable upon the certificate of the Minister in Charge that for the period claimed he has given one service at least each Sunday to Christ Church Quakers Farms. Otherwise the Interest is always to be added to the Principal and the principal is always to remain entire.

"The old fund at this time (\$160.00 note of hand of Marcus Hyde, \$795.00 in Derby Savings Bank) was originally derived from the original Fund of St. Peter's Oxford, one third (or) \$660.00, estate of Mrs. Ruth Tyrrel, 1846 \$200.00, estate of Ira Hawkins \$100.00. In 1880 this fund was increased to \$1000.00, Mr. Benjamin Nichols paying \$25.00 and Mr. S. S. Mallett \$20.00.

"Mrs. Sarah Dick furnished Plush Letters (King of Kings and Lord of Lords) to be placed over the chancel window.

"Mrs. S. S. Mallett furnished organ stool.

"Mrs. Ellen Tomlinson furnished chairs for the chancel. Rev. S. Davis furnished Hutchins Hymnals for the Choir.

"In 1880 Mrs. Marietta Davis paid over \$500.00 to the Permanent Fund.

"In 1881 carpets to complete the covering of the church floor were furnished by Trinity Church, Seymour. Also the large chandelier originally belonging to the St. Ann's Church, Brooklyn, N.Y. and cushions by Mrs. Marietta Davis.

"The Rev. Sheldon Davis officiated without fixed salary, but virtually received about \$200.00 a year."

(The foregoing history is in the handwriting of the Rev. Sheldon Davis. A somewhat shortened form of it was published in the Seymour Record for Apr. 4, 1901 over the name of the Rev. Mr. Rafter.)

## 1879-1880

The 1879 Convention Journal reported the Rev. H. T. Widder as in temporary charge of St. Peter's, and that the Rev. Sheldon Davis reports "he has officiated as temporary supply in the vacant parish of Quaker Farms." In 1880 "The Rev. Sheldon Davis continues to officiate when not otherwise occupied, and the Senior Warden always acts as lay reader in the absence of a clergyman."

So, these two devoted men, Sheldon Davis, and Cornelius Ryder carried on in a difficult period and preserved the church in Quaker Farms for coming generations.



## CHAPTER XVI

1882-1900

### THE REV. S. R. BAILEY 1882-1885

In 1883 the Diocesan Journal records the Rev. Samuel R. Bailey as Rector of both St. Peter's, Oxford and Christ Church, Quaker Farms, - also in 1884 and 1885. The lay delegate was George D. Skidmore. Quaker Farms is recorded as having 22 families and 26 communicants.

In 1883 the Trustees of Donations and Bequests for Church Purposes made their first report of funds held for and belonging to Christ Church, Quaker Farms, - \$10.00 in cash and \$3,182.00 in securities. In 1885, \$213.17 in cash and \$3,140.00 in securities, market value (par value \$2,100.00).

### PARISH VACANT 1886-1887

The 1886 Journal reports both parishes vacant, stating that the Rev. Mr. Bailey had resigned and accepted the parish of Huntington. "The Parish (Christ) has been without a rector during the year, but the services and Sunday School have been kept up by a lay reader. The Rev. Sheldon Davis has officiated on six Sundays and the Rev. Mr. Proctor on 17 Sundays."

The lay reader was undoubtedly, Mr. C. C. Ryder.

In 1887 the parish still vacant, but "The church has been kept open by lay reading. The Rev. Sheldon Davis has officiated at Sunday afternoon services ten times and the Rev. Mr. Pardee six times". The Rev. James D. S. Pardee was Rector of Trinity Church, Seymour.

The Trustees of Donations & Bequests reported that "They hold in trust from Messrs. Davis and Mallett \$2000.00 and from Mrs. Marietta Davis, \$500.00.

### THE REV. LEWIS F. MORRIS 1888-1897

In 1888 began the rectorate of the Rev. Lewis F. Morris, which continued for 9 years. The journal reported that Mr. Morris had resigned the rectorship of the church in Bethany and taken charge of the two churches in Oxford. The wardens were Cornelius C. Ryder and George S. Skidmore and the Parish Clerk, Stephen S. Mallett.

*Morris*

In 1890, in addition to the two Oxford parishes, Mr. Morn's is recorded as in charge of the Mission of the Good Shepherd in Southford.

Through 1891 the Wardens and Parish Clerk continued as before, but in 1892 Mr. Ryder took up the duties of Parish Clerk in addition to those of Senior Warden. In 1893 however, Mr. Mallett resumed as Parish Clerk and the three men continued through 1894. In the latter year, Mr. Charles A. Davis was elected Parish Clerk and Treasurer in the place of Mr. Stephen S. Mallett, deceased. Mr. Mallett had been a member of Christ Church at least since 1845 as his name headed the list of communicants in that year, so that he had served the church for nearly fifty years.

### CHARLES ALLING DAVIS

In 1894, Mr. Davis was 36 years old, having been born June 13, 1858, in the house on Bowers Hill Road (opposite Good Hill Road) which his father, Anson Riley Davis had purchased from one of the Skeels, (now Mr. J. G. L. Molloy's Turkey Farm). His mother was Mary Alling Davis. He was a great- great-grandson of Capt. Joseph Davis of Chestnut Tree Hill who was active in the founding of St. Peter's Church, Oxford in 1764.

The "Commemorative Biography of New Haven County" says of them, - "Anson Riley Davis followed farming all his life, and his son Charles A. was reared in much the usual manner of farmer boys of his day and early acquired an excellent knowledge of all the duties that fall to the lot of the agriculturalist. He assisted in the operation of the home farm until his father's death in 1885."

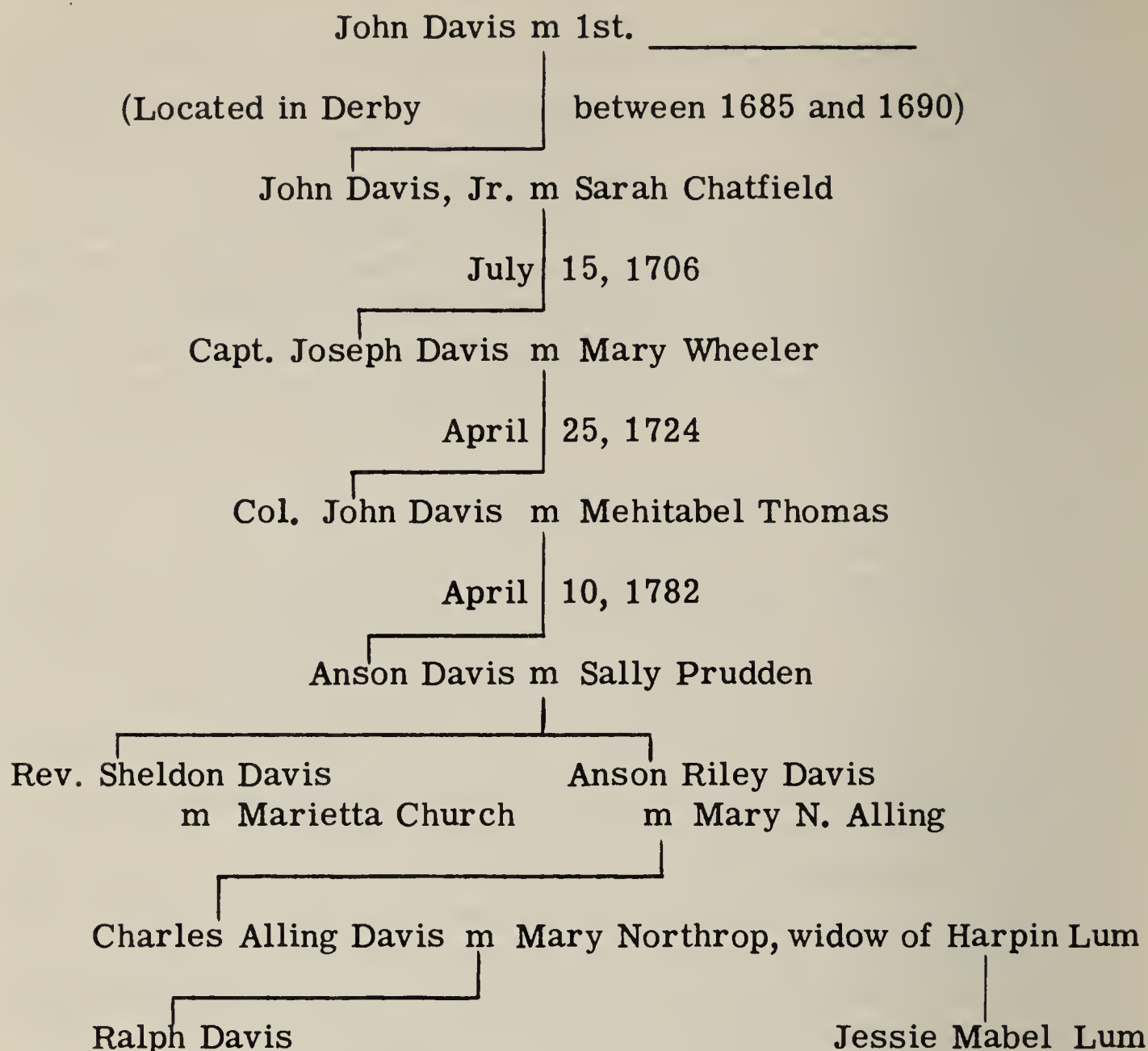
He was confirmed March 27, 1877 at the age of 19. On Oct. 20, 1886, aged 28, he married Mrs. Mary Lum, widow of H. A. Lum and daughter of Mr. M. D. Northrup. Mrs. Lum's daughter is Miss J. Mabel Lum of Quaker Farms.

"In the spring of 1899 Charles A. Davis purchased the place of Stephen Mallett (originally a Tomlinson house), containing some 260 acres, and engaged extensively in the dairy business and general farming. He was one of the most enterprising and successful dairymen and farmers of Oxford, and as a citizen stood high in the esteem of his fellow men. His strict integrity and honorable dealing in business commended him to the confidence of all; his pleasant manner won him many friends and he was one of the popular and honored citizens of his community".

His son, Mr. Ralph Davis, now resides in Boston, Mass. but is a frequent visitor to his sister, Miss Mabel Lum, in Quaker Farms. He has ever been a good friend of Christ Church.



The Davis Family descent is as follows, -



#### LOCAL EVENTS IN QUAKER FARMS 1894-1896

The Seymour Record of March 8, 1894 gives the following interesting account of the doings of some of the church members, - "Mr. Charles Hawkins intends to make some repairs on the old red house. Mr. Theodore Hine intends to occupy it, while Robert Hawkins will commence housekeeping in the place now occupied by Mr. Hine. We shall expect an invite to the housewarming." The "old red house" is now occupied by Mrs. Flora Roberts Olson and her husband Mr. Albert M. Olson.

Mr. Robert Hawkins tells me that the house he commenced housekeeping with his bride, Jennie Shoemaker stood on Quaker Farms Road just north of the Old Mill Road (now Barry Road) directly opposite Miss Palmer's house, (now Mrs. Congdon's), and originally the Wells Judson House). The little house is now torn down, only the well and the lilac bush remaining.

## SUNDAY SCHOOL ENTERTAINMENT

In the same issue of the Seymour Record (Mar. 29, 1894) is found the account of a Sunday School Entertainment given below, which was held Tuesday Mar. 27, 1894, in which some of the older members may recognize themselves as performers, -

"The entertainment on Tuesday of this week given for the benefit of the Sunday School was well attended and an enjoyable affair, and every one thought the 10 cents admission at the door was none too much for the pleasures of the evening. The program which we give in full was carried out to the letter.

Singing by the choir,  
The Spinning Wheel, a tableau, Miss Susan B. Ryder  
A Basket of Flowers, Clara Hawkins  
The Wreck of the Hesperus, Jessie Hinman  
Charity, Sadie Lewis  
Catch the Sunshine, Maria Morris  
Pretty is that Pretty Does, Harriet Morris  
In Trouble, Flossie Hinman  
He didnt think, Charlie Hinman  
Cherry Time, Cora Hinman  
Brown's Mistakes, Alfred Tilquist  
Spring, Carrie Tilquist  
A Beautiful Mansion, Huldah Tilquist  
The Last Hymn, Margaret Robinson  
Singing by the Choir  
Our Country's Wealth, a Dialogue  
Singing  
Papa's Letter, Annie Oleson  
Singing, George, Willie, and Fred Yarrington.  
A Selection, by Edith Wooster  
Dittle Dolly Dumpling, M. Olive Davis  
Who Stole the Nest, Noyes Wooster  
An Easter Carol, Jessie Lum.  
The Three Copecks, Emma Thompson  
Dollie's Pocket, Clare Thompson  
Suppose, Lizzie Thompson  
Singing, George, Willie and Fred Yarrington  
Discontent, Percy Ohl  
A Long Time Ago, Essie Carter  
The Cherry Tree, Edward Yarrington  
The Little Gardener, Willie Yarrington  
The Story of an Apple, Fred Thompson  
The Three Billy Goats, Essie Carter.  
Recitation by Miss Fairchild's School  
Widder Green's Last Words, Miss Maybell Warner.



## THE CHURCH REPAINTED - 1896

The Seymour Record of Nov. 19, 1896 tells of the repainting of the Church. "There will be a service and Sunday School at the Hall on Sunday next beginning at 1 P.M. Mr. Hooper has a gang of men painting and repairing the church. The services are necessarily omitted there while the work is being done."

This was while the Rev. Mr. Morris was in charge.

## GEORGE WASHINGTON, COLORED EVANGELIST

In the same issue of the Seymour Record, it is recorded that "George Washington, the colored evangelist, who has held a series of meetings at the Hall, has gone to New Milford to continue his work there."

## MR. MORRIS RESIGNS - 1898

In 1898, the Rev. Mr. Morris resigned the charge of St. Peter's, Oxford, and Christ Church, Quaker Farms, and became rector of Christ Church, Bethany. It will be remembered that he had been rector there just prior to coming to Quaker Farms.

## THE REV. EDWARD THOMSON MATHISON AND THE REV. WILLIAM ATWATER WOODFORD 1898-1900

In the 1898 and 1899 Convention Journals, Mr. Mathison, Rector of Immanuel Church Ansonia, is recorded as "Minister in charge" of Christ Church, Quaker Farms, - in the latter year with Mr. Woodford as Asst. Minister, (June 1899), and Mr. Woodford's post office address is given as Quaker Farms, which indicates that he lived here.

The wardens were Messrs Ryder and Skidmore and the clerk and treasurer, Mr. Charles A. Davis. In 1899 the Trustees of Donations and Bequests report having received "From the will of Benjamin Nichols, late of Ansonia, two notes made by Cornelius Ryder, one of six hundred dollars, one of \$1650.00 and \$750.00 in cash, income to be paid to Christ Church, Quaker Farms to be used for care of two cemeteries at Quaker Farms and for the insurance and repairs of Christ Church". They report total of funds held for Christ Church as being \$5600.00 par value.

## BENJAMIN AND MINERVA NICHOLS AND THEIR DAUGHTER MRS. NANCY WIRTH

Benjamin Nichols was the son of Russel Nichols, (who had so much to do with the building of Christ Church in 1812) and Nabby Riggs. According to the Biographical Record, he was born in Oxford, grew to manhood on the old farm, receiving a common school education, which he supplemented by a generous course of reading in later years. He was first selectman of Oxford during the Civil War, and had control of the funds for hiring substitutes. He served several terms as Representative, and in 1876 he was chosen State Senator. He married Minerva Tomlinson, daughter of Truman Tomlinson, a blacksmith of Oxford.

The Tomlinson Genealogy says Truman Tomlinson was a son of Isaac and Mary (Hawkins) Tomlinson and that he married Nancy, daughter of Yelverton and Patience (Tomlinson) Perry. Both Benjamin Nichols and his wife, therefore, had the closest of ties with Christ Church.

Their only child was Nancy, who married first, in 1862, George A. Tomlinson, son of George Tomlinson and grandson of David and Lorena Tomlinson, so by this marriage she tightened her connection with Christ Church.

George A. Tomlinson died in 1891, and in 1896 Nancy married Henry P. Wirth. Mrs. Wirth contributed liberally to the support of Christ Church and in her will left \$2000.00 to Christ Church for the same purpose as her father's bequest.

In June 1900, Mr. Mathison gave up the charge of Christ Church and Mr. Woodford resigned to become rector of Trinity Church, Seymour. The officers remained as before. The funds in the hands of the Trustees of Donations and Bequests were increased by a deposit in the Derby Savings Bank of \$1000.00.

### THE REV. A. BALSEY

In the Parish Register, there are entries made by the Rev. A. Balsey, but he is not listed in the Convention Journal as being in charge of the parish, so he probably merely supplied.



## CHAPTER XVII

### NEW VESTRY MINUTE BOOK MINUTES OF THE VESTRY 1812-1900

No book of minutes of the vestry of Christ Church, Quaker Farms has been found, despite a search, for the years prior to 1900. Mr. Rider had been clerk for many years and may have kept the old minute book when he retired.

### NEW MINUTE BOOK, 1900-1948

This minute book, which the retiring clerk, Mr. Thomas Schreiber, turned over to the writer in 1948, starts with the Annual Parish Meeting held Easter Monday, 1900. It is now in the Diocesan Archives in the Library of Trinity College, Hartford, Connecticut.

### REV. WM. A. WOODFORD 1900

At the 1900 meeting, it is recorded, "Rev. Wm. A. Woodford, Rector. Wardens C. C. Rider, George D. Skidmore. Treasurer, and Clerk, Charles A. Davis. Vestry, Charles A. Meigs, Charles Hawkins, Chas. A. Davis. "Mr. Woodford's resignation was accepted with deep regret."

The Senior Warden was Cornelius C. Rider of whom we first heard in 1867 when he was baptized as an adult. On the 1868 map of Oxford he is shown as living in the present Thomas Schreiber house. Then in 1876, we learned that the joint efforts of the Rev. Sheldon Davis and himself resulted in services again being established, and it is probable that he was elected senior warden in that year or before, - he held this post until 1909.

Of the Junior Warden, Mr. George D. Skidmore, we have but little record.

The Treasurer and Clerk elected was Mr. Charles Alling Davis. At the time of this meeting he was 42 years old.

The other two members of the vestry were Messrs. Charles A. Meigs and Charles Hawkins.

### MR. CHARLES A. MEIGS AND MISS MARY L. MEIGS

Mr. Charles A. Meigs was born in Oxford, March 6, 1825, the son of Samuel Meigs and Lorena Tomlinson (daughter of

David and Lorena Bacon Tomlinson). He passed the early years of his life at the old homestead in Quaker Farms and obtained his education in the common schools of the neighborhood. He and his brother David T. Meigs were for many years merchants in Quaker Farms, occupying what was the stand of their grandfather David Tomlinson, at about the location of the house on the west side of Quaker Farms Road now occupied by Mrs. Sadie Olson.

Charles A. Meigs married (2d) Jan. 3, 1867, Bernice, daughter of Ebenezer and Julia (Davis) Riggs. They had three children, one of whom died in infancy, - the other two being Miss Mary Lorena Meigs and Mr. Charles E. Meigs. After his second marriage, Charles A. Meigs divided his time between Waterbury and Quaker Farms, having business interests in both places. He lived in the house build for George A. Tomlinson on the west side of Quaker Farms Road, now occupied by Mrs. Johanna M. Thompson and which he bought when he sold the old homestead. Mr. Charles A. Meigs was a vestry-man of Christ Church for many years and at the time of his death in 1906 he was Junior Warden.

His daughter, Miss Mary L. Meigs was active in the affairs of Christ Church for many years. She has always been interested in the history of Christ Church, and preserved the old documents which had belonged to her grandfather, Samuel Meigs, who was Parish Clerk in the formative period of the church. She is now living in Waterbury.

Miss Meigs' brother, Charles E. Meigs became a prominent attorney in Waterbury.

### CHARLES HAWKINS

Mr. Charles Hawkins was a son of Silas Hawkins Sr. and grandson of Capt. Zachariah Hawkins. He was a vestry man for a number of years.

A more extended account of the Hawkins family has already been given in the chapter on the starting of the church in 1812.

### THE REV. W. STURTEVANT RAFTER 1900-1902

At the 1900 annual church meeting, after accepting the resignation of the Rev. Mr. Woodford, they "called the Rev. W. S. Rafter as minister with salary \$300.00 and house." The 1901 Convention Journal records him as "Minister in charge, June 1900. In an article in the "Seymour Record," April 4, 1901, Mr. Rafter writes this of himself, -



"The present rector, who resides at the Farms, is a priest, a graduate from the theological College of the Society for the Propagation of the Gospel, a Venerable society to which the Church in America owes so much". From this, one infers that he was an Englishman, which is confirmed by Miss Lum, who knew him when she was a young girl. He makes the following interesting statement, -

"The two parishes are not three miles apart, but the steep hills and rough roads that lie between, make it necessary for the minister to have a team, otherwise he could not conduct services at a convenient time in both churches every Sunday."

"The Rector has usually lived at Oxford in a rented house, but owing to the earnest desire of the congregation at Quaker Farms in 1899 and because Christ Church is the more wealthy of the two, and therefore has a greater claim on the minister's services, the pastor has made his home at Quaker Farms."

Miss Lum says he lived in the house at the south-west corner of Quaker Farms Road and O'Neil Road, now occupied by Mr. Walter R. Dann.

#### THE REV. THEODORE MOUNT PECK 1902-1905

At the Annual Church Meeting of 1902, Mr. Rafter was still reported as Rector, but the minutes of a vestry meeting Sept. 14, 1902 record, "Rev. T. M. Peck invited to become minister in charge from Sept. 1, 1902 at Salary \$400.00 per annum."

The wardens were Messrs C. C. Ryder and Charles A. Meigs, Treasurer and Clerk C. A. Davis, and vestrymen Chas. B. Johnson, Chas. A. Davis, H. S. Tomlinson, James T. Tomlinson and Albert J. Lum.

The Annual Church Meeting April 20, 1903 again called Mr. Peck as rector with increase of salary of \$50.00, (total \$450.00). The meeting approved placing the Merrill-Treat Fund of \$4000.00 with the Trustees of Donations and Bequests for Church Purposes.

The 1904 Annual Meeting was held at the residence of C. A. Meigs. One new member, Mr. Robert Z. Hawkins was admitted, he then being 32 years old. At the same meeting they organized a committee for obtaining subscriptions for the support of the church. Mr. Peck was to obtain pledge cards for distribution, and the committee appointed for soliciting was, Mabel Lum, Clara Hawkins, Mrs. James Tomlinson.

At the 1905 Annual Meeting, held at the residence of Mr. C. C. Ryder, one new member, Mrs. Henry B. Davis, was admitted, and a committee was appointed to report on the foundation and steps of the church.

On Aug. 7, 1905, the resignation of Mr. Peck was accepted to take effect Oct. 1st.

It was decided to put the gift of the late Jane C. Tomlinson of \$200.00 in charge of the Trustees of Donations and Bequests, - interest to be used for Rector's salary.

At a meeting Aug. 4th 1905, the vestry accepted Trusteeship of the property of the Good Templars Association "for the peoples good" and decided to proceed with the erection of a new hall at once, (the former building having burned down). Building Committee Chas. B. Johnson, Chas. A. Davis, Wm. R. Palmer. Mr. Palmer was appointed solicitor, with Miss Mabel Lum, Miss Cora Lum and Mrs. Henry B. Davis, assistants. This building is now "Community Hall".

### THE REV. GEORGE J. SUTHERLAND 1906-1914

At the Annual Meeting April 16, 1906 one new member was admitted, Mr. Wm. M. Palmer.

On July 8, 1906 the Rev. George J. Sutherland was called as rector. He came from the missionary district of Asheville.

The Wardens were Messrs. C. C. Ryder and Chas. B. Johnson. At the Annual Meeting in April, Mr. Charles A. Meigs was still Junior Warden, but died in the interim. Treasurer & Clerk, - C. A. Davis, - Vestry, Henry Tomlinson, Chas. A. Davis, James Tomlinson, Albert J. Lum and Henry B. Davis.

Mr. Sutherland continued on as rector for eight years. During his stay he experienced a tragic occurrence, - one of his children swinging in a hammock, fell out and was killed.

### THE MASON & HAMLIN REED ORGAN

Around 1907 a Mason & Hamlin reed Organ, with two banks of keys and a full set of pedals was obtained by Mr. Wm. R. Palmer, who had come to Christ Church in 1904, and who was organist and choirmaster at the time. He had been organist in the Church of the Holy Nativity in New York City before coming to live in Oxford. According to Mrs. Elsie Stanton, he developed a fine choir of some thirty voices which became renowned for their singing of Gregorian chants.

Miss Lum says the organ had been made for some wealthy man to use in his own house, but he did not like it and sold it to Christ Church for \$200.00. It was a very fine instrument of its kind and of exceedingly powerful tone for a reed organ, - in fact the 32 ft. bourdon pedal was almost too powerful. In 1947 an electric blower was installed. The organ was located in the



northeast corner of the Church alongside the chancel. In the autumn of 1951 it was given to the Riverside Methodist Church near the Stevenson Dam.

Mr. Palmer also obtained a gift from the Church of the Holy Nativity in New York City of the present Altar Cross, Flower Vases and Eucharistic Candle Sticks.

In 1909 the wardens were Cornelius C. Ryder and Wallace G. Tomlinson, the latter succeeding Chas. B. Johnson. Mr. Wallace G. Tomlinson was made a church member in 1909 and was the father of Mr. H. Leslie Tomlinson and Mr. Louis Tomlinson, the former being present senior warden and the latter past vestryman.

Mr. Davis continued as Treasurer and Clerk and the Vestrymen were Chas. A. Davis, Robert Z. Hawkins, James Tomlinson, Henry Tomlinson and Henry B. Davis.

This marked the entry into the Vestry of Mr. Robert Z. Hawkins, then 37 years old, who has remained a staunch friend of Christ Church through the years, and who celebrated his 80th birthday on May 21st, 1953.

At the annual meeting March 28, 1910 Mr. Charles A. Davis was elected Senior Warden, a post which he continued to hold until his death in 1937. He continued also as Treasurer during the entire period, and as Parish Clerk until 1914. Mr. Wallace Tomlinson continued as Junior Warden until 1934. The vestrymen elected in 1910 were Robert Z. Hawkins, Henry Tomlinson, James Tomlinson and E. D. Tomlinson.

In 1911 the officers remained the same except for the omission of E. D. Tomlinson. Also, for the first time in the history of the Church an auditor was elected at the annual meeting, Mr. Robert Z. Hawkins being selected for that post.

In 1912 we note the election of Mr. Thomas Schreiber as a Church member and also as a vestryman, beginning a service that was to continue until his retirement in 1950, when he was elected at the annual meeting January 17th to the post of Warden Emeritus for life.

Another new member elected at the 1912 meeting was Mr. Henry Bockerhoff who later served as vestryman for one year, 1914, in place of James Tomlinson.

The year 1914 marked two events, one a bequest of \$1000. by the will of the late Chas. B. Wooster of New Haven. Mr. Wooster was the son of Bennett Wooster and Sarah Bassett. Bennett Wooster was engaged in blacksmith work and auger manufacturing in Humphreysville for a number of years.

Mr. Charles B. Wooster was born Dec. 5, 1824 and married Oct. 8, 1849 Mary Ann Booth of Oxford. He was a merchant for

a number of years in the town of Seymour and then removed to New Haven where he engaged in carriage manufacture.

At his death in 1914 he was 90 years old. He had but one child who died when two years old. He was a grandson of Nathaniel Wooster who was so influential in the building of Christ Church, Quaker Farms. Whether Charles B. Wooster ever lived in Quaker Farms is uncertain but it is probable that he often visited his grandfather and there met Mary Ann Booth who was a native of Oxford. These interests probably account for his bequest to Christ Church. By action of the Vestry in June, 1914 this gift was placed with the Trustees of Donations and Bequests for Church Purposes.

In July, 1914 the resignation of Mr. Sutherland was accepted to take effect Aug. 1, 1914, incidentally the date of the opening of the First World War.



## CHAPTER XVIII

### 1915 - 1928 NO SETTLED MINISTER

During this entire period there was no settled resident minister, services being held by lay readers with the occasional help of neighboring clergy.

At the 1915 annual meeting Mr. Thomas Schreiber was elected Parish Clerk, a post which he held continuously until 1948.

At the 1916 annual meeting Mr. J. Farley Townsend was elected a member of the parish and also a vestryman. It was voted to offer Lay Reader Sidney W. Wallace a salary of \$15.00 per week "during the vacation". Mr. Thomas Schreiber was elected auditor, a post which he continued to hold until 1922.

In June 1917 Mr. Loyal Graham, then a student at Berkeley Divinity School, became lay reader.

At the 1917 meeting the treasurer reported that the receipts were \$879.06 and expenses \$686.50.

### WORLD WAR I. 1917-1918

On April 2nd, 1917 President Woodrow Wilson went before Congress and asked for a declaration of war against Germany, and by April 6th both houses had done so. In May, Congress passed the Selective Draft Act, and June 5th became the day of registration.

Those who entered the armed services from Christ Church, Quaker Farms were:

as recorded on the framed list hanging on the wall of the church lobby, entitled, -

1917

#### DEFENDERS OF OUR NATION

Olaf S. Christensen  
Ralph E. Davis  
Harold Bernard Davis  
Loyal Y. Graham 3d.  
Robert Henry Johnson  
Clarence F. Roberts  
Herman H. Sonnesthul  
James Farley Townsend  
John H. Townsend  
August J. Tilquist  
Clarence A. Williams

The war ended on Armistice Day, Nov. 11, 1918.

At the request of the writer of this history, Dr. Graham has written the following Reminiscences of his stay in Quaker Farms.

REMINISCENCES OF THE  
REV. LOYAL YOUNG GRAHAM 3rd. S. T. D. March 1953

I was introduced to Quaker Farms and Christ Church in the Spring of 1917 by the Rev. Sidney Wallace who had been Lay Reader and was now a curate in St. John's Waterbury. I began my service in June of that year. It was a lovely experience, - the people were friendly. I first boarded with Mr. R. Z. Hawkins, we hoed corn together, - with a nip now and then to ease our parched throats!! - it was a pleasure to call on the people and to enter into the activities at the Community House, - after a month I went to cook for Jack Townsend who had come to his summer home (now the Congdon House) to train for Ambulance Service in France.

We had a merry time on the hills - (Jack wore braces on his legs, - he had been a polio victim) I think it helped him - for later he drove an ambulance at the front! They were most kind to me and let me ride their white mare. I really covered the people in the hills now and had many amusing experiences, - also collected money for the Red Cross in the most inaccessible places! Ralph Davis, my fraternity brother was home that summer and I got to know him and the whole Davis family including Miss Lum who I consider the first lady of this section, and who observes the biblical admonition "Let not thy right hand know what thy left hand doeth!"

In September 1917 I was called to be Athletic Assistant to Chaplain Curtis H. Dickins at the League Island Navy Yard in Philadelphia. In December I waived exemption and joined the Marines. My name immediately went on the Honor Roll at Christ Church, Quaker Farms and is still there.

I was blown by a shell at Belleau Wood, France in June 1918, - I was in very bad shape, - when I returned to the United States the doctors told me to "get out in the dirt".

The Chandlers took me in, ploughed up 1/2 acre and my rehabilitation began in Quaker Farms! All members of the parish were most kind and helpful, - I shall never forget what was done for me in this lovely valley! When I came to Christ Church Stratford in 1928 my first trip was to Quaker Farms. The Davis family invited me to Thanksgiving Dinner that year. Last year, 1952 we observed the 25th Anniversary of that dinner! My children always connect Thanksgiving with Quaker Farms!



Of course I never think of Christ Church, Quaker Farms without a prayer of thanksgiving for the whole parish and the sympathetic imagination of those I loved there many years ago. God bless you all!

Loyal Young Graham 3rd.

During the First World War, Miss Lum says the Clark Brothers, David and John, served as lay readers, David the longest. There appears to be no other record of their service. The 1918 Convention Journal records, "Lay Reader, William Grimes.

At the 1918 Annual Meeting, the Treasurer reported that the receipts were \$915.47, expenses \$761.29.

After the Armistice, Nov. 11, 1918, Lay Reader Graham, who had served in the Marines, returned to Quaker Farms for recuperation, as told in his Reminiscences.

He had been graduated from the University of Pennsylvania in 1916, and was a student at Berkeley Divinity School when he left for the war in 1917. He returned to the Divinity School and was graduated in 1921. During all this time, from 1918 to 1921, he was lay reader at Christ Church.

#### THE REV. JOHN LEWIS

Miss Lum says that the Rev. John Lewis used to come over from St. John's, Waterbury, and hold communion service Sunday after-noon, - Mr. Graham being the lay reader as noted above.

At the 1920 Annual Meeting, Mr. Townsend retired from the vestry.

At the 1921 Annual Meeting, two new voting church members were elected, Miss J. Mabel Lum and Miss Caroline Palmer.

#### REV. HENRY S. HABERSHAM PRIEST IN CHARGE 1921-1922

The Convention Journals for 1921 and 1922 record the Parish as Vacant, but with the Rev. Henry S. Habersham, of St. Peter's Church, Monroe, as Priest in charge. He was very popular in Quaker Farms, and is said to have been a great storyteller. In 1922, the Annual Church Meeting was held in February, instead of April as had been customary previously. Finances showed improvement over previous years, with receipts of over \$1200.

MR. PERCY GODDARD  
LAY READER 1923-1925

The 1923, 1924 and 1925 Convention Journals record Mr. Goddard as Lay Reader, but no mention is made of any Priest in charge. At the 1923 Annual Church Meeting, Miss C. H. Palmer was elected Auditor. At about this time she made a gift of altar linen and certain hangings. Other altar cloths were the gift of the New Haven Archdeaconry Altar Guild, and the processional cross was given by Mr. Carl M. Eckstrom.

At a Vestry meeting held Aug. 12, 1924, it was voted to allow Mr. Goddard \$100.00 "in addition to the regular amount", during vacation. Mr. Goddard was a divinity student at the time.

THE VENERABLE GEORGE HICKMAN BUCK  
PRIEST IN CHARGE 1926  
MR. FRANK WESTERVELT, LAY READER

Mr. Buck was Rector of St. James Church, Derby, and Archdeacon of the New Haven Archdeaconry, thus entitling him to be addressed as "The Venerable". The 1926 Convention Journal reports Mr. Buck as Priest in charge, and the Parish Register shows one or more entries by him.

THE VENERABLE FLOYD S. KENYON  
PRIEST IN CHARGE 1927  
MR. FRANK WESTERVELT, LAY READER

Mr. Kenyon was Rector of ~~St. Johns by the Sea~~ *Christ Church*, West Haven, and Archdeacon of the New Haven Archdeaconry. At the 1927 Annual Church Meeting, Mr. Westervelt suggested the use of duplex pledge envelopes, one side for the local church, the other for missions. A bequest was received, recorded as of June 6, 1927, of \$1000.00 by the will of the late Sarah A. DeForest, of Derby. This was placed with the Trustees of Donations and Bequests.



## CHAPTER XIX

### 1928 TO WORLD WAR II

#### REV. JAMES B. SILL PRIEST IN CHARGE 1928-1929

Mr. Sill became Priest in charge Nov. 1, 1928 and continued as such through 1929. He lived at the home of Mr. and Mrs. Hawkins in Quaker Farms. The officers continued as before, - namely, Wardens C. A. Davis and W. G. Tomlinson, Treasurer C. A. Davis, Clerk T. Schreiber, Vestrymen R. Z. Hawkins, T. Schreiber, Auditor Miss C. H. Palmer.

In 1930 there was apparently no Priest in charge and by that year the receipts had increased to nearly \$2000.00.

#### REV. HAROLD EDWARDS PRIEST IN CHARGE 1931 MR. H. S. DOUGLAS, LAY READER

At a Vestry Meeting held March 14, 1931, the Rev. Harold Edwards, Rector of Trinity Church, Seymour, was present, and stated that Bishop Acheson had asked him to act as Priest in charge, with Mr. H. S. Douglas as Lay Reader. He said that Mr. Douglas would need about \$30.00 per week total from St. Peter's and Christ Church, and "that up till now he had been receiving \$16.00 per week from Christ Church". Mr. Edwards asked whether this could be increased to \$18.00 per week. Mr. Edwards stated that he expected to hold afternoon communion services in both Christ Church and St. Peter's, once each month.

The Annual Church Meeting was held March 21st at which two new Church members were elected, Mr. Clarence Roberts and Miss Flora Roberts. Officers remained the same, with the addition of Mr. Clarence Roberts as Vestryman.

Mr. Douglas was ordained Deacon June 9, 1931 by Bishop Acheson, at Christ Church, Quaker Farms, and was advanced to the Priesthood in 1933.

#### THE REV. HENRY S. DOUGLAS DEACON 1931-1933 PRIEST IN CHARGE 1933-1948

We have already spoken of Mr. Douglas serving as Deacon in charge of the services in both St. Peter's and Christ Church

under Mr. Edwards. In 1933 Mr. Douglas was ordained priest and became Priest in Charge of both parishes.

Mr. Douglas lived with his mother in the rectory in Oxford Center which had been purchased by St. Peter's Church, from Mrs. Emma L. Ayers. This is the house on Riggs St. just east of the Congregational Church, now occupied by Mr. E. F. von Wettberg.

## **THE OXFORD HISTORICAL CELEBRATION**

**MAY 28-29, 1932**

**COMMEMORATING THE 250TH ANNIVERSARY OF THE  
COMING OF THE WHITE SETTLERS TO THE TOWN OF  
OXFORD. ALSO THE GEORGE WASHINGTON BI-CENTENNIAL**

On Saturday morning, May 28th an address was made by Hon. Wilbur L. Cross, Governor of Connecticut. On Sunday May 29th an open air service was held, and a tablet unveiled, commemorating the founding of the first Episcopal Church in Oxford on slope near St. Peter's Cemetery, just north of Governor's Hill Road.

Among several Historical Pageants taking place Saturday on the Lower Green, Oxford Center, was one of the period 1682-1740 depicting the coming of the white settlers. This was done by a group of Quaker Farms people headed by Mrs. Leslie Tomlinson.

The Rev. Henry S. Douglas was chairman of the Executive Committee.

## **ANNUAL CHURCH MEETINGS 1932-1933**

The 1932 Annual Meeting was held Jan. 25th; the officers remained the same as before and no new members were admitted.

At the 1933 Annual Meeting, held Jan. 30th, the following new members were elected: Ella C. Hawkins (Mrs. R. Z.), Otto Schaper, Johanna Schaper, David H. Stanton, Catherine J. Martin, Christ Christensen, Thomas Lovdal, Thora Lovdal, Christ Olsen, Marion Olsen, Johanna M. Salvesen, Mrs. Harold Treat (Leila).

## **THE FIRST WOMAN TO BE ELECTED TO THE VESTRY OF CHRIST CHURCH, QUAKER FARMS**

At the 1933 Annual Meeting, besides adding Mr. David Stanton to the Vestry, the Meeting elected a woman to the Vestry for the first time in the history of Christ Church, Mrs. Catherine J. Martin. Ever since, the Vestry has had women members.



## THE FAMILIES FROM NORWAY

In the list of new members elected at the 1933 Annual Meeting, there will be noticed the names of several of Scandinavian origin. These were all Norwegians. Norway is a country containing many small farms, and the people who came from there fitted in very naturally on the farms in the hills of Oxford and vicinity.

The first couple to come to this neighborhood were Mr. Ole Olson and his wife Marie Stiansen, who, in the seventies, settled in South Britain, where their son Albert M. Olson, (now of Quaker Farms), was born.

In the early eighties, Mr. Ole Stiansen, a widower, came with his five daughters. Four of these married and became, Mrs. Tilquist, Mrs. John Laughlin, Mrs. Grunner Thorsen, and Mrs. Emma Christensen. The fifth daughter Katherine remained unmarried. In the same boat with the Stiansens came the two Christensen brothers, Christ and Knute, and in 1917, Christ Christensen came to Quaker Farms.

In 1918 there came to Quaker Farms, Mr. Thomas Lovdal and his wife Thora Salvesen and Mr. Christ Olson and his wife Marian Salvesen.

In 1916 Miss Johanna M. Johnsen came to this country and married Mr. Ben Salvesen, who died in 1947. In 1953 she married Mr. Oscar J. Thompson, Sr.

Several of these people soon began to attend the services of Christ Church and between 1933 and 1940 some of them became voting members. They have been good friends of the church, and have exercised a strong influence on the neighborhood.

It should perhaps be noted that there are three families of Olson, Olsen and Oleson, none of whom is related to the others.

## ANNUAL CHURCH MEETINGS 1934-1935

At the 1934 Annual Meeting, Mr. Wallace G. Tomlinson having died, Mr. Thomas Schreiber was elected Junior Warden in his place, - still retaining the office of Parish Clerk. The vestry elected were Messrs. R. Z. Hawkins, Clarence Roberts, Leslie Tomlinson, (Christ) Christensen and Mrs. (Catherine J.) Martin.

Resolutions were ordered to be drawn up on the deaths of Mr. W. G. Tomlinson and Miss Caroline Palmer. Mrs. Ella Hawkins was elected Auditor.

At the 1935 Annual Meeting, Mrs. Leslie Tomlinson (Idelle) and Mr. R. Harold Treat were elected members.

A significant action taken by this meeting was the adoption of the envelope system for pledged offerings. It will be remembered that this was first suggested in 1927 by Lay Reader Frank Westervelt.

At a vestry meeting held Sept. 27, 1935, a committee consisting of Messrs. Thomas Schreiber, C. A. Davis and R. Z. Hawkins was appointed to invest the \$1000.00 gift by will of Sarah DeForest, and they later bought 7 shares of common stock of the American Telephone & Telegraph Co., at about \$138.00 per share.

## TERCENTENARY OF THE STATE OF CONNECTICUT 1635-1935

In 1935 the State of Connecticut celebrated the completion of three hundred years of settled life, in which the Town of Oxford joined, holding its celebration on Saturday June 8th and Sunday June 9th. The Rev. Henry S. Douglas, Priest in charge of St. Peter's and Christ Church, Quaker Farms, was chairman of the General Committee, and many members of Christ Church served on the Committee and took an active part in the celebration.

On the morning of Saturday June 8th, the Oxford Garden Club planted "Tercentenary Trees" near Community Hall in Quaker Farms. Because of the widening of Hog's Back Road where it joins Quaker Farms Road, in 1952 one of these trees was removed to the north side of Christ Church.

At 11.15 Addresses were made by the Hon. Wilbur L. Cross, Governor of the State of Connecticut, and by Senator Henry M. Bradley.

Early events in the history of the Quakers Farms district were depicted in several scenes. At the Roberts house, under the direction of Miss Flora Roberts an old time sewing bee was enacted. On the steps of Christ Church, with Mrs. Harry Andrews as Chairman, a scene was enacted portraying a group of parishioners, "lingering about the steps of the meeting house after service, discussing the crops, the neighbors and the events of the day."

"In the meadow of Mr. Carl Chandler, (now belonging to Mr. Walter R. Dann) under the leadership of Mrs. Leslie Tomlinson, a short distance west (sic) of Christ Church, the Derby Town Meeting of 1798 was reproduced. This town meeting gave the decision which made Oxford a separate town. The players enacted the exciting doings of that day, when the voters of Derby were outwitted and the Oxford voters were rewarded for their seven long years of perseverance and unfaltering determination.



**"THE YEARS THAT ARE PASSED"**  
**AN HISTORICAL ADDRESS DELIVERED AT ST. PETER'S**  
**AND CHRIST CHURCHES BY THE REV. HENRY S. DOUGLAS**  
**ON**  
**SUNDAY, OCT. 6, 1935**

This address, covering some twelve pages of typewritten matter, was delivered the same year as the Connecticut Centenary, but not as part of the Oxford Celebration, which took place in June 1935. It is well written, and exceedingly interesting, and without it the writer of the present history would have had a difficult time. Fortunately, Mr. Douglas gave him a copy of it before he left Oxford. I have quoted freely from it, placing the items in their proper place chronologically. Much of it applies only to St. Peter's Church. Therefore, to save space, as practically all of the items about Christ Church have been included in this history, the address is not given in its entirety.

**1936 ANNUAL MEETING - CHURCH SUPPER**

Before the 1936 Annual Meeting, supper was served by the ladies, in Community Hall. This is the first of such suppers recorded in the vestry minutes. At this meeting Miss J. Mabel Lum was elected Assistant Treasurer to assist her father, Mr. C. A. Davis, who was in poor health.

The vestry elected were Messrs. R. Z. Hawkins, Clarence Roberts, Leslie Tomlinson and R. Harold Treat.

New Church Members elected were, - Caroline Hall, Hilda Palmer, Edgar C. Palmer, Jessie Thorsen, Elsie Stanton, Sadie C. Oleson, Earl S. Oleson, Annie L. Kemp, Laura H. Schreiber (Mrs. Thomas) and George Martin.

**DEATH OF MRS. MARTIN**

In the minutes of the 1936 Annual Meeting, mention is made of the death of Mrs. Martin.

A memorial tablet to Mrs. Martin was placed later on the south wall of the church, reading as follows, -

**IN LOVING MEMORY**  
**CATHERINE I. MARTIN**  
**1872-1935**  
**MEMBER OF THE VESTRY                      CHOIR MOTHER**  
**TEACHER IN THE CHURCH SCHOOL**

## 1937 ANNUAL MEETING MISS LUM ELECTED TREASURER

At the 1937 Annual Meeting, Mr. C. A. Davis being in increasingly poor health, Miss J. Mabel Lum was elected Treasurer. The vestry, Messrs. Christ Christiansen, H. Treat, C. Roberts, Leslie Tomlinson, Robert Z. Hawkins and Mrs. Leslie Tomlinson and Mrs. Caroline Hall.

## DEATH OF MR. CHARLES A. DAVIS

At a vestry meeting held March 22, 1937 Messrs Thomas Schreiber and R. Harold Treat were appointed a committee to draw up resolutions on the death of Mr. Charles A. Davis, Senior Warden.

## THE 125th ANNIVERSARY OF CHRIST CHURCH, QUAKER FARMS 1937

The Waterbury Republican for Sep. 13, 1937 gives the following account of the celebration of the 125th Anniversary of the "opening" of Christ Church, -

"A large number of old-time members attended a special service at Christ Church, Quaker Farms yesterday afternoon, marking the 125th anniversary of its opening. The service was led by the present rector, Rev. H. S. Douglas and music was by a vested choir of 24 young persons.

"Rev. Chauncey Linsley of Berkley Divinity School, New Haven, gave the anniversary address and Rev. Mark T. Carpenter, rector of St. James Church, Derby, made the address of greeting. Others taking part were Rev. H. J. Edwards of Trinity Church Seymour; Rev. Thomas Shannon of Emmanuel Church, Ansonia, Rev. Francis J. Smith of Zion Church, North Branford, and Rev. Louis L. Perkins of the Church of the Good Shepherd, Shelton, Rev. Sidney Wallace of Portland, former lay reader was present. The adult choir of Trinity Church, led by Mrs. Harry O. Landgreen, augmented the children's choir of Christ Church. Mrs. Beatrice Thayer was organist. Women of the parish served refreshments on the lawn after the service."

It perhaps should be pointed out that there is no record of the actual date of the "opening" of Christ Church. It is known that construction work started in Oct. 1812, but it is not known when services were first held in it. At the earliest, it could not have been before the autumn of 1813, so apparently the celebration of the 125th Anniversary of the opening, held in 1937 was at least a year ahead of time.



## MR. THOMAS SCHREIBER ELECTED SENIOR WARDEN

At the 1938 Annual Meeting, Mr. Thomas Schreiber was elected Senior Warden, in place of Mr. Charles A. Davis, deceased. Mr. Leslie Tomlinson was elected Junior Warden. Vestry, - Messrs. Robert Z. Hawkins, Christ Christiansen, Clarence Roberts, R. Harold Treat, and Mrs. Leslie Tomlinson, Mrs. Caroline Hall and Mrs. Ben Salvesen. One new church member was elected, Mr. (Andrew) David Hall.

## CHANGES TO THE CHURCH MADE IN 1938

In 1938 the Ladies Society had the interior of the Church repainted, the walls being buff color, and the vaulted ceiling blue with the center, flat portion white or gray. At some time before this, it is said that both the flat and rounded parts of the ceiling were blue.

In the same year, double doors were placed in the rear interior wall of the church, for convenience at funerals.

## THE ALTAR PAINTINGS

In the summer of 1938, the Vestry accepted an offer from Miss Clara Hawkins of a painting to hang on the wall back of the altar, "in memory of Miss Hawkins' father and mother", to be done by Miss Malvina Barth of Westville. The Ansonia "Evening Sentinel" of April 24, 1939, gives an account of the Dedictory Service held at Christ Church the previous Sunday, "at which the altar painting of Christ, given by Miss Clara Hawkins of Derby, in memory of her father and mother, the late Samuel and Celestia Hawkins, was fittingly dedicated." Mrs. Hawkins was organist in Christ Church for many years.

Two other paintings by Miss Barth were set in place in 1942, one on either side of the central one. The one at the south side of the altar was in memory of Mr. and Mrs. Charles C. Jump "and his sister Elizabeth E. Pippin." This was a picture of Christ and the fishermen. The other, at the north side of the altar was in memory of the Rev. William A. Woodford 1868-1923. This was a picture of Christ and the children.

In 1954 the Annual Meeting adopted a new decorative plan, and in accordance therewith the paintings have been removed from the chancel wall and it is planned (Jan. 1954) to remount at least two of them on the rear wall of the church.

## 1939 ANNUAL MEETING

At the 1939 Annual Meeting, Mr. Douglas reported that there were thirty families in the Parish, and that the Ladies Society had had the interior of the church re-painted, and had placed double doors at the rear of the church. Also that a new carpet had been laid, the gift of Miss Mabel Lum and Mr. Ralph Davis.

New church members elected were Lillian L. Abel, Mrs. Henry Wells and C. Bennett Thorsen. Vestry, - Messrs. Thomas Lovdal, Harold Treat, Clarence Roberts, R. Z. Hawkins, Mrs. Leslie Tomlinson, Mrs. Caroline Hall, Mrs. Edgar Palmer and Mrs. Ben Salvesen.

## SECOND HISTORICAL SKETCH BY THE REV. H. S. DOUGLAS

The minutes of the 1940 Annual Meeting state that "Mr. Douglas gave an interesting account of the building of Christ Church". Presumably this was taken from the Historical Sketch which he wrote at the time of the Connecticut Tercentenary.

## 1940 ANNUAL MEETING

One new church member was elected, Mr. Martin Burkelman. The vestry remained the same as the previous year, with the addition of Mrs. Elsie Stanton.

## 1941 ANNUAL MEETING

Two new church members were elected, - Mrs. Anne C. Schukai and Miss Helen L. Pomeroy. A complete list of the members of the parish is given in the minutes.

Messrs. Clarence Roberts and Edgar Palmer were appointed a committee "to take up the matter of getting electricity to the church, providing the cost is not too much."



CHAPTER XX

WORLD WAR II. TO RESIGNATION OF

REV. H. S. DOUGLAS

On Dec. 7 1941 Japan made a surprise attack on Pearl Harbor in the Hawaiian Islands and President Roosevelt came before Congress and asked it to declare war, which it promptly did.

Those men who entered the armed services from Quaker Farms, as given on the framed list hanging on the wall of the church lobby are as follows, -

		Entered Service	Branch
Gold Star	Sigurd Lovdal	March 1941	U.S. Navy Air Corps
	Leonard K. Swenson	March 1941	U.S. Army
	Ingeman Johnson	March 1941	U.S. Army
	Joseph P. Witek	March 1941	U.S. Army
	Ole F. Kinney	March 1942	U.S. Army
	Francis R. Drew	May 1942	U.S. Army
	Frederick J. Drew	April 1942	U.S. Army
	G. George Gunderson	May 1942	U.S. Army
Gold Star	Stephen R. O'Donovan	July 1942	U.S. Marine Corps
	Robert W. Treat	June 1942	U.S. Army Air Corps
	Irwin Lawrence	Nov. 1942	U.S. Navy
	Earl S. Oleson	Oct. 1942	U.S. Navy
	Thomas J. Sweeney	Nov. 1942	U.S. Army
	Robert A. Stanton	Dec. 1942	U.S. Army Air Corps
	Raymond J. Godshall	Feb. 1943	U.S. Army
	Frederick A. Nash	March 1943	U.S. Army
	Gilbert P. Roberts	April 1943	U.S. Army Air Corps
	Joseph G. Gray	Feb. 1941	U.S. Army
	Stanley Drew	Sep. 1943	U.S. Navy
	Harold Tilquist	Sep. 1943	U.S. Army
	Harold W. Olsen	March 1944	U.S. Navy
	Joseph D. O'Donovan	Feb. 1944	U.S. Navy
Gold Star	Alvin H. Treat	May 1944	U.S. Army
	Carleton H. Treat	Aug. 1944	U.S. Army
Red Star	Kenyon Congdon		

On the outside of the church is a bronze memorial tablet, bearing the same names, the only difference being that Stanley Drew's name follows that of Frederick Drew.

On the rear wall of the church proper is the following memorial tablet, -

### FOR GOD AND COUNTRY

S. Robert O'Donovan	1925-1945
Alvin H. Treat	1920-1945
Sigurd Lovdal	1916-1945

### ANNUAL MEETINGS 1942-1947

1942 - New members elected, - O. Bennett Thorson, Jr., Aron Swenson, Leonard K. Swenson.

1943 - At the Annual Meeting Mr. Douglas reported thirty-five families comprising eighty-three communicants and one hundred ten baptized persons. Seventeen members in the armed forces. A committee was appointed to inspect foundations and recommend necessary repairs. The vestry through 1941, 1942 and 1943 was the same as in 1940.

### CUSTODIANS OF SECURITIES

1944 - Vestry same as in 1943 with addition of Aron Swenson. Mr. Douglas recommended a furnace for the Church building. Jan. 10, 1944 Miss J. Mabel Lum and Mr. Thomas Schreiber were made custodians of 9 shares of American Telephone and Telegraph stock, 10 shares of Connecticut Light and Power Co., 8 shares Chase National Bank and \$28.00 cash to be deposited in Seymour Trust Co.

1945 - Vestry same as 1944. New members elected were Joseph G. Gray, Alice M. Gray, Eleanor Kuss, G. H. Kuss, Louis Tomlinson, Pauline Tomlinson, Mrs. Rachel Lundblom. It was voted that receipt for securities from Seymour Trust Co. be kept in Miss Lum's private safe deposit box. Mrs. Hawkins elected auditor.

1946 - Vestry same as 1945. New members elected at Annual Meeting Jan. 12th were Prentice W. von Wettberg, Lydia L. von Wettberg, Aurel E. Mangold. Auditor - Mrs. Hawkins.

1947 - Vestry: Robert Hawkins, Louis Tomlinson, Mrs. Salvesen, Mrs. Leslie Tomlinson, Prentice W. von Wettberg, Mrs. Dann, Mr. Jenkins, Elsie Stanton, Caroline Hall, Joseph Gray. New members elected at Annual Meeting Jan. 27th - Mr. Eugene Jenkins, Jr., Katherine H. Dann, Gerald M. Boudreau, Harold F. Mann, Joan Smedley. Auditor - Mrs. Hawkins.



The Building Committee was instructed to see about repairs to the church steeple. Also it was voted to install an electric blower for the Mason & Hamlin reed organ, limited to around \$200.00. This work was done later.

### 135th ANNIVERSARY OF THE BUILDING OF THE CHURCH

As we have already seen, the approval of the erection of a chapel in Quakers Farm, was given by St. Peter's Church Feb. 10, 1812; a subscription list was drawn up Feb. 12, 1812; the first meeting of the subscribers was held Feb. 19, 1812, and construction started in October 1812. Subscriptions were due Jan. 1, 1813, and it is presumed that the church was completed in that year. It was not consecrated until 1817.

On Sunday, Sep. 21st., 1947 at 2:30 P. M., a special service was held, observing the 135th Anniversary of the building of the church. The service was in charge of the rector, the Rev. Henry S. Douglas, and the preacher was the Rev. Frank E. Blaikie, Rector of St. James Church, Derby.

A number of other clergymen from neighboring parishes were present, and several participated in the service.

Following the service, a reception was given at the home of Mr. & Mrs. Walter R. Dann.

### ANNUAL MEETING 1948

The Rev. Henry S. Douglas presided, and all officers and vestry were reelected for one year. New Church Members elected were, - Mr. Stiles B. Twitchell, Mr. and Mrs. Norman Litchfield, Mr. Charles Doherty and Mrs. Ann Haywood Doherty.

Mrs. Ella C. Hawkins was elected Auditor and Mr. Norman Litchfield, Substitute Auditor.

### RESIGNATION OF THE REV. HENRY S. DOUGLAS

In April of 1948 Mr. Douglas presented his resignation, signifying his intention to retire from the ministry. At a special parish meeting held April 28th 1948, it was voted to accept Mr. Douglas' resignation with deep regret, to take effect Sep. 1, 1948.

A committee was appointed to obtain a successor to Mr. Douglas, consisting of the two wardens (Mr. Schreiber and Mr. Tomlinson), and Mrs. Johanna M. Salvesen, and later the name of Mr. Norman Litchfield was added to the committee. After consultation with the bishops of the diocese, and with a committee of St. Peter's Church, Oxford a call was extended to the

Rev. Wm. E. Soule to be Priest in Charge of both Parishes. At the time of this call, Mr. Soule was teaching at the Fairfield Country Day School and acting as Assistant to the Rector of St. John's Church, Bridgeport.



## CHAPTER XXI

### THE REV. WILLIAM EMERY SOULE, B.D.

#### PRIEST IN CHARGE 1948 TO DATE

Mr. Soule was born in Worcester, Mass. He obtained his early education at Philips Exeter Academy. He was graduated from Harvard University in the Class of 1910 and from the Episcopal Theological School, Cambridge, Mass., in 1916 and was ordained Deacon Dec. 21, 1916. He was ordained to the priesthood Jan. 6, 1918.

Two of his great interests have been in the fields of education and music, receiving the degree of Bachelor of Music from Boston University in 1935. He is an accomplished organist and has a wide knowledge of hymnology. He assisted in the preparation of one of the musical editions of the hymnal published in 1936. His first service in Christ Church was Sunday Sep. 5th 1948. He is now Chairman of the Diocesan Commission on Church Music and a member of the committee on Architecture.

#### ANNUAL MEETING 1949

At the Annual Meeting held March 7th, 1949, the Rev. Wm. E. Soule presided for the first time. Mr. Thomas Schreiber resigned as Clerk at the beginning of the meeting, and Mr. Norman Litchfield was elected in his place.

Church members elected, - Miss Thelma Lovdal, Mrs. Elizabeth S. Twitchell, Mrs. Carmen Congdon, Mrs. Elizabeth S. Woodworth.

It was decided to have a vestry of nine persons, one third to serve for three years, and one third for two years and one third for one year, - thereafter, all terms to be for three years.

#### CLERK AND TREASURER VOTED MEMBERS OF THE VESTRY

A canon of the Diocese provides that the Clerk and the Treasurer "may be members of the Vestry". At the 1949 Meeting, it was voted that the Clerk and the Treasurer be also members of the vestry, in addition to the nine other vestrymen; the terms of the Clerk and Treasurer as vestrymen to be for one year only.

## OFFICERS ELECTED AT THE 1949 ANNUAL MEETING

Mr. Thomas Schreiber was elected Senior Warden, Mr. H. Leslie Tomlinson, Junior Warden, Miss J. Mabel Lum, Treasurer. (Mr. Litchfield had been elected Clerk at the beginning of the meeting.)

Vestrymen for one year 1949, Mr. Joseph D. Gray, Mr. Charles Doherty, Mrs. Idelle Tomlinson.

Vestrymen for two years, 1949-1950, Mrs. Johanna M. Salvesen, Mr. Stiles B. Twitchell, Mrs. Katherine Dann.

Vestrymen for three years, 1949, 1950, 1951 Mrs. Elsie Stanton, Mrs. Caroline Hall, Mr. Prentice W. von Wettberg.

## CHECKING ACCOUNT AUTHORIZED

At the 1949 Annual Meeting, for the first time in the church's history, it was decided to open a checking account at the Seymour Trust Co. so that all bills could be paid by check and a better accounting system obtained.

## OTHER MATTERS AT THE 1949 ANNUAL MEETING

The Ladies Society reported that the interior of Community Hall had been redecorated.

A list of the duly elected members of Christ Church showed a total of 52 persons.

## MINUTE BOOK 1900-1949

At a vestry meeting held April 4, 1949 it was decided to deposit the minute book of the vestry covering the years 1900 to 1949 with the Seymour Trust Co. for Safe Keeping. This has recently (1953) been turned over to the Diocesan Archives.

## "CHURCH NEWS", - LATER, "BABBLER"

In January 1949 Mr. Soule started a Parish Letter, entitled "Church News", for both St. Peter's and Christ Church. The name was changed later to "Babbles from the Rectory Book".

## "EARLY" SERVICES

Immediately on taking charge, Mr. Soule instituted regular celebrations of the Holy Communion, at 8 A.M. During the moderate weather months these are held on the 1st, 3d, and 5th Sundays of the month at St. Peter's and on the 2d and 4th



Sundays at Christ Church. During the winter months, all Sundays at St. Peter's.

### REBUILDING OF THE ALTAR

In 1949, at the suggestion of Mr. Soule, the re-table on the altar was rebuilt, raising the cross. The work was carried out in simple but artistic fashion by Mr. Ralph Pomeroy.

### LIVING MEMORIAL FUND

On August 1st 1949 a "Living Memorial" Fund was started. The purpose of this fund is to permit money to be given at funerals in memory of the deceased, the names of the donors to be inscribed in a book. The records and the funds are in charge of the Rector.

### RESIGNATION OF SENIOR WARDEN THOMAS SCHREIBER

At the 1950 Annual Meeting held January 17th, Mr. Schreiber resigned as Senior Warden, an office which he had held since 1938, because of advancing age. His resignation was accepted with regret and he was then duly elected Warden Emeritus, for life.

New Church Members elected were Mr. Edward P. Stanton, Mr. Carleton H. Treat and Mrs. Helen Benson.

### ELECTION OF NEW WARDENS

At the 1950 meeting, Mr. H. Leslie Tomlinson was elected Senior Warden, Mr. Stiles B. Twitchell, Junior Warden, Miss J. Mabel Lum, Treasurer, and Mr. Norman Litchfield, Clerk.

Members of the Vestry elected for three years, 1950, 1951 and 1952 were Mr. Charles Doherty, Mr. David Hall and Mrs. Leila Treat. Elected for one year to fill unexpired term of Mr. Twitchell, Mrs. Pauline Tomlinson.

### ANNUAL CHURCH MEETING 1951

The officers were reelected for the year, and members of the vestry for three years 1951, 1952, 1953, - Mr. Clarence Roberts, Mrs. Pauline Tomlinson and Miss Helen Pomeroy. The following new church members were elected, - Mrs. Sophie Roberts, Mr. Robert A. Stanton, Mrs. Ella Oleson.

## OPENING OF THE WINDOW BLINDS

During 1951 the window blinds, which when purchased in 1877 were made in one piece and nailed fast over the windows, were cut in half and hinged, thus opening the windows and adding greatly to the appearance of the church, both inside and out.

## ANNUAL CHURCH MEETING 1952

The officers were reelected for one year, and the following for members of the Vestry for three years, 1952, 1953, 1954, -

Mrs. Johanna M. Salvesen, Mrs. Eleanor Kuss, Edward P. Stanton.

New Church Members elected were, -

Mrs. Lillian Olsen	Mrs. Jessie R. Dunn
Mr. Walter R. Dann	Mr. Robert T. Dann
Mr. Robert H. Johnson	Mrs. Jane J. Dann
Mrs. Jessie E. Johnson	Mr. Peter Belinsky
Mrs. Elizabeth Bawlick	Mrs. Nellie Belinsky
Mr. Raymond B. Pope	Mr. Robert Treat
	Mrs. Pearl Curtis Treat

## VOTING MEMBERS AS OF JAN. 1, 1953

Year Elected	1936	Mrs. Elsie Stanton Mrs. Sadie C. Oleson Earle S. Oleson Mrs. Laura Schreiber Edgar C. Palmer Mrs. Hilda Palmer
1904 Robert Z. Hawkins	1938	A. David Hall
1912 Thomas Schreiber	1939	O. Bennett Thorsen
1921 Miss J. Mabel Lum	1941	Mrs. Irene Olsen Hall Mrs. Anne Catherine Schukai Miss Helen Pomeroy
1931 Mrs. Flora Roberts Olson Clarence Roberts	1943	Mrs. Alice Roberts Boudreau O. Bennett Thorsen, Jr.
1933 Mrs. Johanna M. Salvesen Otto Schaper Mrs. Johanna Schaper Mrs. Bertha C. Christensen Thomas Lovdal Mrs. Thora Lovdal Mrs. Marian Olsen Mrs. Leila Treat	1945	Joseph G. Gray Mrs. Alice Treat Gray Louis W. Tomlinson Mrs. Pauline Tomlinson
1935 H. Leslie Tomlinson Mrs. Idelle Tomlinson R. Harold Treat		
1936 Mrs. Caroline Hall Mrs. Jessie Thorsen		



## VOTING MEMBERS AS OF JAN. 1, 1953 (Continued)

Year Elected		
		1950 Edward P. Stanton Carleton H. Treat Mrs. Helen Benson
1945	George H. Kuss Mrs. Eleanor Hall Kuss	1951 Mrs. Sophie Roberts Robert A. Stanton Mrs. Ella Oleson
1946	Prentice W. von Wettberg Mrs. Lydia Litchfield von Wettberg Aurel E. Mangold	1952 Mrs. Lillian Olsen Mrs. Jessie R. Dunn Walter R. Dann Robert T. Dann Mrs. Jane J. Dann Robert H. Johnson Mrs. Jessie E. Johnson Peter Belinsky Mrs. Nellie Belinsky Mrs. Elizabeth Bawlick Raymond B. Pope Robert Treat Mrs. Pearl Curtis Treat
1947	Eugene Jenkins, Jr. Mrs. Katherine H. Dann Gerald M. Boudreau Harold F. Mann Mrs. Joah Palmer Mangold	
1948	Stiles B. Twitchell Norman Litchfield Mrs. Cora Snowden Litchfield Charles F. Doherty Mrs. Ann Haywood Doherty	
1949	Mrs. Thelma Lovdal Pope Mrs. Elizabeth Twitchell Mrs. Carmen Congdon	

## THE REDECORATION OF THE CHURCH IN 1954

By 1953, the interior painting of the church had become discolored, and the plaster badly cracked in several places, and the Ladies' Society raised sufficient funds to cover the repainting. A committee was formed from the church membership to report on what scheme of decoration should be adopted, and what other repairs should be made. The committee presented its report at the Annual Church Meeting in January 1954, making the following recommendations, -

1. Re-wire the lighting circuits with modern armored cable, remove the brackets from the columns, and provide side wall fixtures together with two flush ceiling lights at the rear.
2. Remove the paintings of biblical scenes from the chancel wall and hang a dossel curtain.
3. Paint the walls gray (replacing the buff color), and paint the barrel ceiling blue all over (replacing the combination of white flat center panel and blue curved sides).
4. Move the lectern and pulpit forward so as to provide more room between them and the communion rail.





Interior of Christ Church, Quaker Farms  
After Redecoration in 1954.  
(Photograph by Fred Haverly)



The report was adopted by ballot, and by a large majority.

Announcement was made of a gift of funds to rebuild and rewire the crystal chandelier, by Mr. & Mrs. George B. Wesley and their daughter, Miss Beatrice J. Wesley, and Mrs. Clark Scott.

The gift of a cardinal colored dossel curtain was offered by Mr. Harold F. Mann, and was accepted.

Mr. Ralph Pomeroy agreed to undertake the paneling of the chancel wall, the rebuilding of the altar, and the construction of two hymnboards. All of this work he has completed with skill and taste, - reproducing with care, the old mouldings.

In all of the plans for redecorating, one of the members of the committee, Mr. Eugene Jenkins, Jr. has given freely of his time and professional advice as an interior decorator.

Since the meeting, it has been decided to paint the lectern and pulpit white, which it seems they once were, in place of the mahogany stain.

It is planned also to mount two of the pictures of biblical scenes on the rear wall of the church, - one in memory of Mr. & Mrs. Samuel Hawkins, and the other in memory of The Rev. Wm. A. Woodford.

April 1954

Since writing the above, all of the work on the church has been concluded most successfully, including specially designed side wall lighting fixtures, the gift of the Wesley family. The changes have added beauty to an already distinctive church.

### IN CONCLUSION

We thus close the chronological account of the history of Christ Church, Quaker Farms to date. There remain a few matters to be recorded, which will be found in the Appendix.

In looking back over the story of the church in Quaker Farms, it seems that it has been one of struggle throughout its life, - in fact, it might be said of it, at most any period of its history, "These be the times that try mens' souls." But with each crisis, men and women arose, "worthy of the name of saints", who carried on the work.

May it continue in zeal and devotion to the cause of its Master.

## APPENDIX





## CHURCH MEMBERSHIP

In this history, we have frequently spoken of "the election of new Church Members", and the question may well be raised as to what is meant thereby. To answer this, it must be recognized that there are three kinds or degrees of membership in the church. Two of these are purely spiritual in their nature, and are, -

First, - A baptized person. In the service of Holy Baptism as given in the Book of Common Prayer, the Minister "makes a Cross on the person's forehead," and says, "We receive this person into the congregation of Christ's flock." The Episcopal Church recognizes baptism which has been performed by a Minister of any Christian body, such as Presbyterian, Methodist, Lutheran, etc., and even, in some cases, I believe by a layman.

Second, - A communicant. Here we come to be more specific. Mr. Soule put it well in a sermon preached in Christ Church a year or so ago, - "When it comes to entering a name in the parish register, we have to be loyal to the rules of the Episcopal Church, and we enter, as communicants, only the names of those who have been confirmed, and the confirmation must have been by a bishop in one of the historic churches who have the same historic link with the apostles as does the Episcopal Church."

In the Diocese of Connecticut, this is of practical as well as spiritual importance, for an article in the Church Constitution provides that each parish shall elect one male communicant as lay delegate to the Diocesan Convention, and if the Parish consists of more than one hundred communicants, it shall elect two delegates.

Third, - A voting member of the ecclesiastical society. -

This is a purely practical kind of membership, and harks back to the early days in this country when, for a man to have a vote in town affairs, he had to be a duly elected member of the recognized church society. It is not a requirement of all dioceses that a person must be elected in order to have a vote, but in Connecticut it is covered by a canon that, -

1. The person must be a baptized person 21 years old.
2. The person must adhere to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America.
3. The person must have been a faithful attendant at Church services for six months.



4. He must sign and lodge with the Clerk or one of the wardens, a written application for such membership.

Upon the final adjournment of the Meeting at which the application is presented, the person shall become a member of the Parish unless objection is made by at least two members present, in which event a vote shall be taken.

It is this latter type of church membership to which we have referred when we spoke of "Election of New Members."

### THE PIPE ORGAN

On August 7, 1951 an informal meeting of some members of the Church was held to consider the offer of the congregation of St. Paul's Evangelical Lutheran Church of Ansonia, Conn., to give its pipe organ to Christ Church, provided the latter would undertake to dismantle the organ and remove it from their church.

Mr. Soule reported that the organ was built by Hook & Hastings of Boston, a famous firm of organ builders in the latter part of the 19th Century, now out of business. It was built probably around 1872. It has two manuals and full pedal keyboard, 13 ranks, and 699 pipes.

Mr. Soule stated that in the course of his training as organist he had acquired some knowledge of organ construction and offered to assist in the demolition and reconstruction, provided the Church accepted an offer made by Mr. John Knepple of Seymour (who had cleaned the Mason & Hamlin reed organ a short time before) to do the work for \$550.000. He also stated that Mr. Edgar Palmer (of Smedley Bros., Movers, of New Haven) had agreed to attend to the moving of the organ from Ansonia to Quaker Farms, free of charge.

It was recognized that the organ was too large to be installed on the main floor of the Church, and that therefore it would have to be placed up in the gallery at the rear of the Church. This would involve removing the ceiling over the gallery so that some of the longer pipes could project upwards into the Church tower. Alterations would also have to be made to the organ frame. Mr. Ralph Pomeroy volunteered to do the work on the organ frame, and the following volunteered to remove the gallery ceiling, - Messrs. Leslie Tomlinson, Louis Tomlinson, Stiles Twitchell, Clarence Roberts and Ward Fisher. Mr. A. David Hall volunteered to do the electrical work.

It was also recognized that considerable carpenter work would have to be done in the tower and it was estimated that the complete job of demolition and reconstruction of the organ, with the necessary carpenter work, would cost around \$1,000.

It was decided to accept the offer of the organ, and a committee was appointed to obtain subscriptions for the organ fund. The committee consisted of Mr. Stiles B. Twitchell, Junior Warden, Mr. Clarence Roberts of the Vestry and Miss Helen Pomeroy, Treasurer of the Ladies Society.

The final cost was \$1,274.18.

A recital was given on the new organ Sunday evening, Sept. 30, 1951 by Mr. Soule, assisted by two singers, Mrs. Carmen Congdon of Christ Church and Mr. Josiah Evans of St. Johns Church, Waterbury.

It is interesting to note that the organ was barely gotten into the space available, the clearance at several points being but one inch or less, and when finally in place, it was found necessary to provide room for the organist by cutting away the inner portion of the gallery rail for several inches. A back-rest for the organist was contrived out of an unused portion of the organ frame.

The front casing of the organ is of walnut and of handsome architectural design, and the front ornamental pipes are tastefully decorated in pale blue and gold.

### COMMUNITY HALL

The original building was given by Mr. Stephen Mallett. No record is extant of the date, but the Parish Records show that he was married in 1843, and his name is on the "Complete Parish Register" compiled by the Rev. Sylvester Clarke, Deacon in Advent 1858. At the time of this register, apparently he was about forty years of age. He died in 1894.

Mr. Mallett lived in the house opposite the Church which was purchased later by Mr. Charles A. Davis and is now the home of his step-daughter, Miss J. Mabel Lum.

At the time of the gift of the building, probably 1858-60, people all over the country were becoming concerned about the evils of intemperance. The first temperance society was founded in 1808 and for forty years or more, the campaign against drunkenness had been carried on by lecturers going around the country depicting the horrible results of intemperance and exhorting their hearers to forsake the habit. By one means or another men were persuaded to sign a pledge to abstain from intoxicating liquors. Connecticut passed an Act in 1854 for the suppression of intemperance requiring that agents for the sale of liquor for chemical and manufacturing purposes should be appointed and appropriations made by town meetings.

The Washington movement (for temperance) started in Baltimore in 1840 and John B. Gough had begun his wonderful talks



on temperance. The influence of Gough and Father Mathew (from Ireland) was evident in the formation of the "Independent Order of Good Templars" founded in Utica, N.Y., in 1851. Its name was undoubtedly derived from that of the "Knights Templars" one of the three great military orders founded in the 12th Century.

The Good Templars seem to have been active in this neighborhood, and Mr. Mallett gave the use of his land, and it is believed built the building and turned it over to the Knights Templars for their use. The idea was to provide a gathering place for social activities, where no liquor would be sold or served, thus drawing people away from taverns.

Miss Mabel Lum says that Mr. Mallett expressly refrained from giving a deed to the land. He also made a practice of storing some of his own material in the basement of the building so as to continue to hold title to the property and building. This he did so that the Templars could not sell the property to anyone who might use it for purposes objectionable to him.

When Mr. Charles A. Davis acquired the Mallett farm in 1899 the Community Hall and the land passed into his ownership. Mr. Davis was a staunch churchman and active in the affairs of Christ Church, Quaker Farms, as we have already seen.

In 1905 the building burned down and the vestry of Christ Church, consisting of Wardens C. C. Ryder and Charles A. Meigs, Treasurer and Clerk Charles A. Davis, and Vestrymen Charles B. Johnson, Charles A. Davis, Henry Tomlinson, James Tomlinson and Albert J. Lum voted to accept the Trusteeship of the Property of the Good Templars Association "for the Peoples Good," and to proceed to erect a new hall at once. A building committee was named consisting of Messrs. Charles B. Johnson, Charles A. Davis, and William R. Palmer.

Mr. Palmer was appointed solicitor with Miss Clara Hawkins, Miss Mabel Lum, Miss Cora Lum and Mrs. Henry B. Davis, assistants.

It is understood that the money was subscribed locally and that considerable labor was volunteered.

For many years the hall has been under the care and management of the Ladies Society.

During the past year it has been re-painted within and without, and arrangements have been made for dividing the main floor, by means of heavy curtains, into classrooms for the use of the Church School.

## TRANSPORTATION

The first railroad in the neighborhood was the Housatonic Railroad, which was chartered in 1836 to run from Canaan, Connecticut down the valley of the Housatonic River to Brookfield, thence to Long Island Sound at Bridgeport where passengers took steamboat for New York. This steamboat line, by the way, was a popular means of reaching Bridgeport and Stratford even after the New Haven R.R. was running, the writer remembering the old steamboat "Rosedale" which he took as late as 1907. It was a very pleasant mode of travel, although sometimes the Sound would get pretty rough.

The Housatonic R.R. was designed to provide an all year-round route between New York and Albany in conjunction with the steamboat line above spoken of. At Albany it connected with the Western Railroad of Massachusetts, (Boston & Albany R.R.).

There was a passenger station at Stevenson on the west side of the Housatonic. This would be reached from Quaker Farms by driving down the Old Mill Road, (now known as Barry Road), past the old Saw Mill across Eight Mile Brook, up Bowers Hill to what is now Freeman Road which led to Zoar Bridge, which was about 1/2 mile above the present Stevenson Dam.

It would be interesting to know how much use the Quaker Farms people made of this railroad connection.

The Naugatuck Railroad, which we now use as a branch of the New Haven Railroad, was not opened until 1849, running from Winstead to Naugatuck Junction (now Devon), where an arrangement was made for its trains to continue on into Bridgeport.

While this must have meant much to the residents of Seymour and Oxford center, it may have been easier for Quaker Farms people bound for New York to drive down to Stevenson and take the Housatonic R.R. there.

The New York and New England R.R. was not opened between Waterbury and Brewster, N.Y., until 1881, and in 1882 to Fishkill Landing (now Beacon,) whence traders were ferried across the river to Newburg.

An advertisement in the Seymour "Record" Aug. 17, 1883 tells of connections that can be made,

At Newburgh	with New York, Lake Erie & Western R.R.
At Fishkill	with New York Central & Hudson R.R.
At Brewsters	with New York City and Northern R.R. and Harlem R.R.
At Danbury	with the Danbury & Norwalk R.R.
At. Hawleyville	with Housatonic R.R.
At Waterbury	with Naugatuck R.R.



Mr. Thomas Schreiber has told me that his children attended High School in Waterbury, hitching up a rig and driving to Southford where they put up the horse for the day, and taking the train there for Waterbury.

Church's Seymour and New Haven Stage is advertised in the Seymour Record December 14, 1883, -

"Leaves Seymour at 7:45 A.M., arriving at New Haven at 9:45. Returning, leaves Down's Corner of Church and Court Streets (formerly Lockwood's City Hall Dining Rooms) at 2 o'clock."

Sheldon Church.

One could go from Southford to Seymour by the "Southford and Seymour Mail Wagon" advertised in the same issue of the Record, -

"Will leave Southford Post Office at 7:30, Oxford at 8:10, arriving at Seymour in time for the 9 o'clock train. Will leave Seymour on arrival of the 10:36 train, arriving in Southford in time for either the east or west bound train on the New York and New England R.R. All orders left at either of the above named post-offices will be promptly attended to. Fares from Southford to Seymour, 25¢; Oxford to Seymour 15¢."

H. T. Edwards.

## THE QUAKER FARMS CEMETERIES

There are two cemeteries in Quaker Farms, the oldest, long known as "the old burying ground" and now named "Hillside Cemetery" is located on the west side of the cemetery road which runs east and north from Quaker Farms Road just north of Barry Road. The other, which dates from about 1812 is known as "Brookside Cemetery and is located on the east side of Edmonds Road about a quarter of a mile north of where Edmonds Road branches off from Quaker Farms Road.

Christ Church has always had a good deal to do with their care and management, although, as far as can be ascertained, without title to their ownership.

The cemeteries had become somewhat neglected at the end of the last century, and had become a matter of great concern to Mr. Benjamin Nichols. On the morning of his death, one of his last requests to his daughter, Mrs. Henry P. Wirth was that she should see that the Cemeteries were put into good condition preparatory to receiving a bequest in his will for the benefit of Cemeteries and Church.

In his will, dated Sep. 1, 1895 he made the following bequest, -

"I will to the Trustees of Donations and Bequests of the Diocese of Connecticut for the benefit of the Episcopal Society of Quaker Farms, in the town of Oxford, three thousand dollars, the principal to be kept intact, but the interest to be paid annually to the officers of said Society, and known as Christ Church Parish in said Quaker Farms in the town of Oxford, Conn.

Firstly: The interest to be used for the care of the two cemeteries, for keeping them in good and respectable condition at all times.

Secondly: For the insurance of the Church buildings and repairs thereof, etc.

Mrs. Wirth got the people together and all worked to put the cemeteries in good condition. The Trustees of Donations and Bequests demurred somewhat at undertaking the Trust, but Mrs. Wirth finally succeeded in inducing them to do so by placing herself under bonds to complete the Cemetery work to a good and respectable condition, to form the Cemeteries into an Association, so that in part they would be self-sustaining. The Trustees agreed that under such arrangements they believed that Christ Church Society would receive sufficient benefit to warrant their acceptance.

A meeting was held in Community Hall at Quaker Farms, at which the Quaker Farms Cemetery Association was formed May 10, 1898. Mr. Charles A. Meigs was appointed Chairman and Charles A. Davis, Secretary. Articles of association were adopted and the following were elected trustees, -

Charles A. Meigs	Henry P. Wirth	C. C. Ryder
Charles A. Davis	Charles Hawkins	

In her will, Mrs. Wirth left Two Thousand dollars to the Trustees of Donations and Bequests for Church Purposes for the same purposes and with about the same provisions as those in her father's will. This fund is known as the Benjamin and Minerva Nichols Fund.



Families 1858 Sylvester Clarke, Deacon  
Minister at Oxford and Quaker Farms

Stephen S. Mallett  
Mrs. Jane C. Lum &  
David L. Meigs  
Milo Edwards &  
Mrs. Chester Bunnell  
George C. Tomlinson  
Mrs. Sybil Skeels  
Albert A. Kimberly  
John C. Hull  
Ira Hyde  
Marvin R. Sanford  
Mrs. Harriet Sanford  
Hine  
Mrs. Thirza Chatfield  
Wm. R. Tomlinson  
Elisha Oatman  
Benjamin Nichols  
Daniel Wooster  
Edwin E. Lewis  
Roswell Waters  
Mrs. Ann J. Jackson  
Samuel Candee  
Charles R. Oatman  
Harmon A. Perry  
Charles Gale  
William Butler  
John F. Brush  
Abijah Hyde  
Wales Chatfield  
George Sanford  
Lewis Hawkins  
Cornelius C. Ryder  
Jones  
Ellen Tomlinson  
Charles Hinman

Charles Hawkins  
Mrs. Sarah M. Hawkins  
Chester Bunnell  
Sherman S. Hine  
Philo Wooster  
Henry E. Bidwell  
Mrs. Lucy Hendryx  
Anson R. Davis  
John Hull  
George A. Tomlinson  
Agur Curtis  
Heubbell  
John Smith  
Mrs. Sally Nichols  
Mrs. Mary Chatfield  
Horace Candee  
George Bunnell  
Charles A. Tomlinson  
George A. Flagg  
Adin Johnson  
Horace Oatman  
John F. Ritchie  
Charles Meigs  
George B. Oatman  
David Oatman  
Marcus E. Hyde  
James Radcliffe  
Steve Candee  
Sarah Bunnell  
Sheldon Hull  
William A. Tomlinson  
Anny M. Downs  
Harry Hendricks  
Augustus Perry  
James Wheeler

# Complete Parish Register 1858

Commenced in Advent AD 1858 by Rev. Sylvester Clarke, Deacon

Name	Births	Baptisms	Marriages	Burials
Stephen S. Mallett		In infancy	May 13, 1843	
Flora M. Mallett		Oct. 1833	May 13, 1843	
Charles Hawkins		Apr. 22, 1859	Dec. 17, 1848	
Louisa J. Hawkins		1832	Dec. 17, 1848	
Sarah M. Hawkins	Jan. 17, 1853	Apr. 22, 1859		
Mary L. Hawkins	Feb. 16, 1855	Apr. 22, 1859		
Chas. Nathan Hawkins	Aug. 5, 1857	Apr. 22, 1859		
Jane C. Lum	Apr. 14, 1818	1818	Sep. 13, 1840	
David T. Meigs	Feb. 21, 1821		1852 or 3	
Sarah M. Hawkins		Date Uncertain	Date Uncertain	
Silas Hawkins				
Chester Bunnell		Date Uncertain	Feb. 12, 1814	
Roxy Bunnell			Feb. 12, 1814	
Milo Edmonds	Dec. 22, 1818		Nov. 14, 1845	
L. Maria Edmonds	June 7, 1825		Nov. 14, 1845	
Mary R. Edmonds	Nov. 14, 1851			
Chas. P. Edmonds	Sep. 19, 1854			
Jennette Hine	Jan. 29, 1805	Date Uncertain	Dec. 15, 1822	
Sherman S. Hine	Aug. 1829		Nov. 20, 1855	
Mary H. Hine	June __ 1836	June 1854	Nov. 20, 1855	
Preston Hinman				
Philo Wooster		In infancy by Dr. Mansfield	May 18, 1806	



Complete Parish Register, 1858 - Continued

Name	Births	Baptisms	Marriages	Burials
Sally Wooster		In infancy by Dr. Mansfield	May 18, 1806	
Adam Dietz Wooster				
Mac R. Wooster	Feb. 27, 1824			
George C. Tomlinson		In infancy	Oct. 18, 1835	
Delia Tomlinson		In infancy	Oct. 18, 1835	
Henry E. Bidwell				
Julia A. Bidwell				
Frederick Hawley				
Sybil Skeels		In infancy	Date Uncertain	
Lucy Hendryx		Date Uncertain	Date Uncertain	
Albert A. Kimberly			Mch. 23, 1850	
Abigail Kimberly			Mch. 23, 1850	
Anson R. Davis		In infancy	May 8, 1845	
Mary N. Davis		In infancy	May 8, 1845	
Mary Eliza (?) Davis	Dec. 15, 1846	June 6, 1847		
Ellen Lucy Davis	May 27, 1849	July 14, 1850		
Laura Booth Davis	Nov. 24, 1850	Sep. 21, 1851		
Emma Eugenia Davis	Aug. 11, 1854	July 15, 1855		
Charles Alling Davis	June 13, 1858	Apr. 22, 1859		
John C. Hull		In infancy	Jan. 1803 and Jan. 18, 1858	
Julia Sherman Hull			Jan. 18, 1858	
John Hull			Jan. 28, 1844	

Complete Parish Register, 1858 - Continued

Name	Births	Baptisms	Marriages	Burials
Ann M. Hull		Date Uncertain	Jan. 28, 1844	
Augusta Hull	Nov. 11, 1844			
Albert Hull	Apr. 23, 1846			
John Cyrus Hull	Oct. 3, 1851			
Ira Hyde		Date Uncertain	Jan. 1, 1821	
Marcus E. Hyde		In infancy		
Geo. A. Tomlinson		Date Uncertain	1830 and 1842	Dec. 13, 1860
Ellen Tomlinson			1842	
Geo. A. Tomlinson	Jan. 17, 1832	In infancy		
Maria Antoinette Tomlinson	March 7, 1838	In infancy		
Eliza Tomlinson	Feb. 28, 1843	In infancy		
Jane Caroline Tomlinson	Mch. 16, 1845	Aug. 24, 1856		
Marvin R. Sanford		In infancy	Date Uncertain	
Harriet E. Sanford		Date Uncertain	Date Uncertain	
Henrietta E. Sanford		In infancy		
Agur Curtis		Date Uncertain	Feb. 4, 1815 (sic)	
Betsy Curtis		In infancy	Feb. 4, 1815 (sic)	
Wm. A. Curtis	Nov. 3, 1848	In infancy		
Caroline E. Curtis	June 16, 1850	In infancy		
Sarah M. Curtis	June 29, 1852	In infancy		
John Smith		In childhood	Feb. 29, 1815	
Lucy Smith		In childhood		
George Smith		In infancy		



Complete Parish Register, 1858 - Continued

Name	Births	Baptisms	Marriages	Burials
Mary A. Smith		1848		
Harriet Sanford		In infancy	Dec. 8, 1825	
George P. Sanford		In infancy		
S. P. Sanford		In infancy		
Thirza Chatfield		Date Uncertain	Feb. 8, 1823	
Albert Chatfield		In childhood		
Wm. R. Tomlinson		In infancy	Mch. 27, 1841	
Hannah Tomlinson		May 22, 1864	Mch. 27, 1841	
Henrietta Tomlinson		May 22, 1864		
Phebe O. Tomlinson		Apr. 22, 1859		
Ellen Tomlinson		May 22, 1864		
Sally Nichols		In infancy	Sep. 1826	
Harriet O. Nichols	April 1838	In infancy		
Mary E. Hendryx	March 1831	In infancy	Apr. 1852	
Frank Hendryx	Nov. 1853			
Oscar Hendryx	June 1858			
Elisha Oatman	March 16, 1774	Date Uncertain	1794 and about 1839	
Damaris Oatman	March 25, 1782	Date Uncertain	about 1839	
Mary Chatfield		In childhood	July 15, 1822	
Wales Chatfield	Dec. 15, 1837	In infancy		
Nabbie Nichols		In infancy	about 1800	Dec. 15, 1862
Benjamin Nichols		In infancy	Mch. 24, 1839	
Minerva Nichols		In childhood	Mch. 24, 1839	

Complete Parish Register, 1858 - Continued

Name	Births	Baptisms	Marriages	Burials
Nancy E. Nichols	June 12, 1843	In infancy		
Horace Candee		In infancy	1816	Apr. 15, 1860
Sterne Candee		Date Uncertain		
Sylvia E. Low			March (sic)	
James A. Freeman	Dec. 8, 1852			
Daniel Wooster			1835	
John Wooster				
Mary A. Wooster			Sep. 9, 1860	
Harriet Wooster		May 22, 1864		
Charles Wooster		1851		
George Bunnell		In infancy	Feb. 13, 1848	
Sarah Bunnell		Date Uncertain	Feb. 13, 1848	
Edwin E. Lewis		In infancy	Mch. 23, 1815	
Maria T. Lewis		In infancy	Mch. 23, 1815	
Charles A. Tomlinson		In infancy	Oct. 15, 1843	
Eliza Tomlinson		1841	Oct. 15, 1843	
William E. Tomlinson	Sep. 15, 1845			
Roswell Waters		In childhood	July 1817	
		by Rev. Mr. Prindle		
Harriette Waters		In childhood	July 1817	
		by Rev. Dr. Mansfield		
		1818	June 14, 1820	
Amy M. Downs				
George A. Flagg	Aug. 20, 1811	In infancy	Jany. 21, 1835	



Complete Parish Register, 1858 - Continued

Name	Births	Baptisms	Marriages	Burials
Mariette C. Flagg	Mch. 15, 1812	1844	Jan. 21, 1835	
Frances J. Flagg	Mch. 5, 1836	1844		
Mary I. Flagg	Aug. 14, 1838	1844		
Clark B. Flagg	Jany. 21, 1841			
George A. Flagg		Good Friday 1859		
Ann J. Jackson			Sep. 9, 1837	
Samuel A. Jackson	July 31, 1840			July 22, 1859 Death
Leonora Jackson	Feb. 16, 1841	Good Friday 1859 Apr. 22		
Carlos Jackson	Aug. 30, 1844	Good Friday 1859		
Isabella Jackson	Nov. 30, 1846	Good Friday 1859		
Adin Johnson		In childhood	Nov. 23, 1808	
Mabel Johnson		In infancy	Nov. 23, 1808	
Adeline Booth		In childhood		
Frederick Booth				
Samuel Candee		In infancy	Date Uncertain	
Lucy Ann Candee		In infancy	Date Uncertain	
Martha Candee	Nov. 7, 1836			
Horace Oatman		In infancy	Oct. 6 (sic)	
Polly Oatman		In infancy	Oct. 6 (sic)	
Chas. R. Oatman		In infancy	Jany. 1, 1850	
Orinda Oatman		In infancy	Jany. 1, 1850	

Complete Parish Register, 1858 - Continued

Name	Births	Baptisms	Marriages	Burials
Lillie E. Oatman	May 29, 1854			
John F. Ritchie			Dec. 3, 1846	
Phebe Ritchie		Date Uncertain	Dec. 3, 1846	
Chas. H. Ritchie	March 19, 1847			
Sarah Ann Ritchie	Oct. 2, 1848			
Phebe Elizabeth Ritchie	May 2, 1850			
Alice A. Ritchie	May 5, 1852			
Emaline Ritchie	Feby. 2, 1854			
Washington Franklin Ritchie	Dec. 13, 1856			
Harman A. Perry			Nov. 23, 1835	
Emma J. Perry			Nov. 23, 1835	
Horace B. Perry	Nov. 10, 1841			
Henry A. Perry	Nov. 10, 1841			
Fred <sup>k</sup> A. Perry	Sep. 10, 1844			
George B. Oatman			Nov. 25, 1851	
Frances Oatman			Nov. 25, 1851	
Edward L. Oatman	July 4, 1853	Date Uncertain		
William J. Oatman	Feby. 1857			
William Butler		In infancy	March 1841	
Rebecca Butler		Date Uncertain	March 1841	
Chas. Henry Butler	July 21, 1844			
Mary Butler	Sept. 1850			



# Complete Parish Register, 1858 - Continued

Name	Births	Baptisms	Marriages	Burials
Inice Butler	Feb. 1854			
David Oatman		In infancy	April 1816	
Olive Oatman		In infancy	April 1816	
John F. Brush			1841	
Mary Ann Brush		Date Uncertain	1841	
James Bradley x Bradley x				
Nancy E. Tomlinson x	June 12, 1843	In infancy		
Mary V. Parish x		Nov. 22, 1868)	Confirmed	
Mr. Albert Treat x		)	Apr. 29, 1869	
Mrs. Albert Treat x		)		

(Note. The last six names are added in the apparent handwriting of the Rev. Clayton Eddy who was rector 1869-1871.)

A map in an atlas published in 1868 shows the Quaker Farms dwellings and by whom occupied. The following list shows the names of the church members given by Mr. Clarke as of 1858, whose houses are shown on the 1868 map, and some of the occupants in 1951.

<u>1858 Parish List</u>	<u>Location on Map of 1868</u>	<u>Occupied in 1951 by</u>
1. S. S. Mallett	W. Side Q.F. St. opp, Chr. Ch.	Miss J. Mabel Lum
2. David T. Meigs	E. Side Q.F. St. Just So. Chr. Ch.	
3. Silas Hawkins	W. Side Q.F. St. No. of Old Rd.	Robert Z. Hawkins
4. David T. Meigs	Just So. 7 Mile Brook	M. A. Slater
5. Mrs. Lucy Hendryx	O'Neil Rd. (Pisgah) N. of Barry Rd.	J. W. Kurke?
6. Preston Hinman	Barry Rd. N. Side	S. W. Pomeroy
7. George C. Tomlinson	Barry Rd. N. Side	LeRoy Barry
8. Henry E. Bidwell	Barry Rd. S. Side E. of 8 Mi. Brook	Calvin Williams (Petticoat Farm)
9. Anson R. Davis	Bowers Hill Rd. East Side	J. G. L. Molloy's Turkey Farm
10. John C. Hull		
11. Marvin R. Sanford	Barry Rd. S. Side	House gone
12. George P. Sanford	E. Side Q.F. St.	Stiles B. Twitchell
13. Benj. Nichols	W. Side Q.F. St. S. of Park Rd.	Paul Belinsky
14. Charles A. Tomlinson	S. Side Barry Rd. W. of 8 Mi. Brook	Norman Litchfield (The Miller's House)
15. George A. Flagg	W. Side Q.F. St. N. of Edmonds Rd.	W. R. Dann
16. Daniel Wooster	E. Side Q.F. St. opp. Punkup Rd.	
17. Mrs. Lucy Ann Candee, store.	W. Side Q.F. St.	Mrs. Sadie C. Olsen
18. Albert Chatfield	W. Side Q.F. St. opp. Governors Hill Rd.	
19. Wm. R. Tomlinson	W. Side Q.F. St. N. of 6 Mi. Brook	R. Harold Treat
20. Miss Sally Nichols	N. Side Park Rd. just E. of Q. F. St.	A. Harger
Mrs. S. Nichols	E. Side Q.F. St. just S. Gov. Hill Rd.	House gone.
21. Harman A. Perry	E. Side Q.F. St.	
22. Jane C. Lum (H.A. Lum)	Copper Mine Rd. Cor. Freeman Rd.	D. W. Abercrombie

There are other names on the parish list same as on the map but of different first names or initials making the identification uncertain.



## THE CHURCH SCHOOL

It is said that the first Sunday Schools in this country were started about the year 1786, and that they had not become very general until 1816. Some time before 1830 the American Sunday School Union was formed to foster the formation of Sunday Schools.

The first record of a Sunday School in Christ Church, Quaker Farms is in 1830 when the Rev. William A. Curtis reported to the Diocesan Convention that "The church has received much benefit from the establishment of a Sunday School; as well from the religious knowledge acquired by the children, as by the salutary effect produced through their improvement and influence upon their parents. The books we have used have been those furnished for the "Protestant Episcopal Sunday School Union."

In 1836 the Rev. James Sunderland reported to the Convention, "I have re-organized a Sunday School which contains about thirty scholars and ten teachers. We have also a small library in connection with the Sunday School."

Whether a Sunday School was continued for the next forty years (1836-1876), we do not know, the next mention of one being in the historical address by the Rev. W. Sturtevant Rafter, who says "In the year 1875, a marked improvement took place in church life, and early in the year 1876, Mr. Cornelius Clark Ryder organized a Sunday School, and was appointed Superintendent." The Rev. Mr. Douglas, in an historical sketch, says that "In the year 1876, the joint efforts of the Rev. Sheldon Davis and Mr. Cornelius C. Ryder resulted in services being established again," and undoubtedly Mr. Davis played his part in the reviving of the Sunday School.

Mr. Ryder continued as Church Warden until 1909 and it seems likely that he kept up his work as Superintendent also.

Since that time, the church has always attempted to have a Sunday School. As Miss Lum puts it, "We always had a Sunday School when there were any children to attend it. Sometimes we had to wait for the children to be born and grow old enough to attend."

In March of 1947, Mrs. Katherine H. Dann (Mrs. Walter R.) became superintendent of the Church School, starting with seven scholars. Since that time the school has grown greatly and separate class rooms have been provided in Community Hall by the use of heavy curtains. A modern course of religious instruction is given, the school being divided into departments, - Nursery, Kindergarten, Primary, (1st., 2d., and 3d. grades), and Junior (4th., and 5th. grades).

As of Feb. 1st., 1954 the list of teachers and scholars was as follows, -

Nursery (3 years old)

Kenneth Boudreau

George Hennessey

Teacher, - Mrs. Alice Boudreau

Paul Schreiber

Ellen Thompson

Blakeslee Williams

LeRoy Williams

Bruce Bennett (Moved to Woodbury Jan. 1st.)

Kindergarten (4 and 5 years old)

Linda Allen

Robert Doolittle

Irene Hennessey

Teacher, - Mrs. Elsie Stanton

Martin Schreiber

Walter Smith

Bonnie Bennett (Moved to Woodbury Jan. 1st.)

Primary, (Grade 1)

Michael Allen

Laurence Edmonds

Teacher, - Mrs. Constance Bennett

(after Jan. 1st. Mrs. Pauline Tomlinson)

Gay Fisher

James Olson

Fay Schreiber (Ettie Frances)

Norman Litchfield von Wettberg

Frances Williams

Lorraine Williams

Primary (2d. and 3d. grades)

Carrie Lou Boudreau

Bill Caulford

James Doolittle

Arthur Gray

Teacher, - Mrs. Dann

Linda Hall

James Hennessey

Ole Kinney

Lawrence Smith

Theresa Williams

Junior (4th. and 5th. Grades)

Michael Bawlick

Marilyn Boudreau



Linda Fisher  
Bruce Flood  
Sharon Flood

Teacher, - Mrs. Calvin Williams

Nancy Hall  
Fred Jacusco  
Peter Mitchell  
David Schreiber  
Calvin Williams

Junior High (6th. and 7th. Grades)

Frederick Boudreau

Edward Edmonds

George Edmonds

June Ann Fisher

Betty Jacusco

Lee Mitchell

John Schreiber

Dorothy Williams

Teacher, - Miss Beatrice J. Wesley  
(Spring and Fall)

Mr. Edward P. Stanton

# PROBABLE LIST OF CLERGY OF CHRIST CHURCH, QUAKER FARMS AND ST. PETER'S CHURCH, OXFORD

The Founder of St. Peter's Church, the Rev. Dr. Richard Mansfield, was Rector from its start in 1764 to 1807, at which date he was eighty-three years old. All this time he was Rector of St. James Church, Derby, and he never lived in Oxford. The first settled minister in Oxford was the Rev. Chauncey Prindle, who came in 1807 and resigned Dec. 23, 1811. It was not until the following Feb. 10th that "the Chapel" in Quaker Farms was authorized, and the parish was apparently vacant when the Chapel was built and opened.

<u>Year</u>	<u>Christ Church</u>	<u>St. Peter's Church</u>	<u>Authority</u>
1812-1813	Tillotson Bronson ?	Church Vacant	: History of Old Town of Derby and : Pencil list in Chr. Ch. Register : of 1845,- T.B.'s Name
1814-1815	Aaron Humphrey	Aaron Humphrey ?	Convention Journals
1816-1820	Aaron Humphrey	Aaron Humphrey	Convention Journals
1821-1823	Beardsley Northrup	Beardsley Northrup	Convention Journals
1823	Vacant	Vacant	Convention Journals
1824	John M. Garfield	John M. Garfield	(Officiated) Conv. Journals
1824-1825	Ashbel Baldwin	Ashbel Baldwin	Convention Journals
1826-1827	Sturges Gilbert	Vacant ?	S.G. 1/6 time. Minutes of Organizing Meeting
1828-1829	William A. Curtis	William A. Curtis	Convention Journals
1830	Vacant	Vacant	Convention Journals
1831-1834	Ashbel Baldwin	Ashbel Baldwin	Convention Journals
1834-1835	Charles Smith	Charles Smith	Convention Journals
1836-1837	James Sunderland	? ?	Convention Journals



# List of Clergy - Continued

<u>Year</u>	<u>Christ Church</u>	<u>St. Peter's Church</u>	<u>Authority</u>
1837		Daniel Burhans	(Officiated) Conv. Journals
1838	?	Daniel Burhans	Convention Journals
1839	Daniel Burhans	Daniel Burhans	Convention Journals
1840	Daniel Burhans	John D. Smith	Convention Journals
1841-1844	Abel Nichols	1841 J.D.S. ?	Convention Journals
		1842 A. Nichols	
1845-1846	Geo. B. Eastman	Geo. B. Eastman	Convention Journals
			Resigned July 1846
1846	Vacant	Vacant	
1847-1848	David P. Sanford	David P. Sanford	Convention Journals
1849	Geo. L. Foote	?	Convention Journals
1850-1854	Charles J. Todd	Charles J. Todd	Apr. 21, 1850 - Mar. 19, 1854
			C. C. Parish Register
1854	D. W. C. Loop (Deacon)	?	Aug. - Dec. 1854
1855-1856	John N. Marvin	John N. Marvin	Convention Journals
1857	Vacant	?	
1858	C. T. Woodruff and J. R. Davis, Deacon	Sylvester Clarke	C. T. W. Nov. '57 - Easter '58
1858-1862	Sylvester Clarke (Minister)	Sylvester Clarke (Minister)	C. C. Parish Register
1862-1863	A. R. van Antwerp (Supplied)	A. R. van Antwerp	Convention Journals
1863-1865	John T. Pearce	John T. Pearce	Con. Jnl. for St. P.
1866	Vacant	John T. Pearce	Parish Reg. for Chr. Ch. Convention Journals Convention Journals

# List of Clergy - Continued

<u>Year</u>	<u>Christ Church</u>	<u>St. Peter's Church</u>	<u>Authority</u>
1867	Henry Townsend (Missionary in charge)	John T. Pearce	Convention Journals
	H. C. Stowell, (Minister in charge)		Convention Journals
1868	Vacant	John T. Pearce	Convention Journals
1869-1870	Clayton Eddy	John T. Pearce	Convention Journals
1871	Vacant	John T. Pearce	Convention Journals
1872	H. Alanson Welton	John T. Pearce	Convention Journals
1873-1875	Vacant	Vacant	Convention Journals
1875	John Anketel (Supplied)	John Anketel	Convention Journals
1876	George Buck ("Six months temporary charge")	George Buck	Convention Journals
1877	Sheldon Davis ("Officiated at both churches")	Sheldon Davis	Convention Journals
1878	Sheldon Davis ("Officiating")	Geo. P. Torrence	Convention Journals
1879	Sheldon Davis	H. T. Widdemer ("Temporary")	Convention Journals
1880	Sheldon Davis ("Officiating when not otherwise occupied") Lay Reader, Senior Warden C. C. Ryder.	H. T. Widdemer Vacant after Easter	Convention Journals



# List of Clergy - Continued

<u>Year</u>	<u>Christ Church</u>	<u>St. Peter's Church</u>	<u>Authority</u>
1881	Sheldon Davis ("In temporary charge") Lay R. - C. C. Ryder Sheldon Davis (Rendering frequent service")		Convention Journals
1882			Convention Journals
1882-1885	S. R. Bailey	S. R. Bailey	Convention Journals
1886-1887	Vacant	Vacant	Convention Journals
	(Sheldon Davis officiated at Chr. Ch. Sunday afternoon services ten times and Rev. D. S. Pardee from Seymour six times)		
1888-1897	Lewis F. Morris	Lewis F. Morris	Convention Journals
1898	A. Balsey (Supplied)		Parish Register
1898-1899	Edward T. Mathison		Parish Register and Convention Journals
	Wm. A. Woodford, Asst.		
1899-1900	Wm. A. Woodford	Wm. A. Woodford	Ch. Ch. Vestry Minutes
1900-1902	W. S. Rafter	W. S. Rafter	Conv. Journ. and Ves. Min.
1902-1905	Theodore M. Peck	T. M. Peck	Conv. Journ. and Ves. Min.
1906-1914	Geo. J. Sutherland	G. J. Sutherland	Conv. Journ. and Ves. Min.

For the years 1915 through 1927 there was no settled minister at Christ Church; part of the time the Rev. John Lewis came over from St. John's Waterbury, and in 1921-1922 the Rev. H. S. Habersham from Monroe, was Priest-in-charge, and in 1926 the Venerable Geo. H. Buck from Derby, and in 1927 the Venerable Floyd S. Kenyon from West Haven served as priest in charge. During all this period the following divinity students served as lay readers, -

List of Clergy - Continued

<u>Year</u>	<u>Christ Church</u>	<u>St. Peter's Church</u>	<u>Authority</u>
1915-1916	Samuel Hart		Chr. Ch. Parish Register
1916	Sidney H. Wallace		Chr. Ch. Parish Register
1917	Loyal Y. Graham, 3d. (In spring of '17)		Dr. Graham's Reminiscences
1917	David and John Clark (During war)		Miss Lum
1918-1921	Loyal Y. Graham, 3d.		Miss Lum
1923-1925	F. Percy Goddard		Convention Journals
1926-1927	Frank Westervelt		Convention Journals
	Christ Church		
	Resident Priests		
	<u>in charge</u>		
1928-1929	James B. Sill (Resided in Quaker Farms)		Chr. Ch. Vestry Minutes
1930	Parish vacant		
1931	Harold Edwards, from Seymour (non resident)		Chr. Ch. Vestry Minutes
	Henry S. Douglas, Lay Reader		
1932-1948	Henry S. Douglas (Resided in Oxford)		Chr. Ch. Vestry Minutes
1948 to date	William Emery Soule (Resides in Oxford)		



## MUSIC

As we have already pointed out, in the early days of St. Peter's a "chorister set the psalms and selected and pitched the tunes," no organ being used. Reuben Bunnell was "correster" in 1788, so the old system of singing was in use at that time. Whether the same system was still in use in 1814 when services began to be held in Christ Church, we do not know, but probably it was not, for by this time, hymns had begun to be popular, supplementing the old metrical version of the psalms. The prayer book of 1789 contained twenty-seven hymns in addition to the metrical psalms, and people had begun to sing in church, guided by written music. The combined prayer book, metrical psalms and hymns continued in use until 1871 when the first separate hymnal was issued. We do not know who was the first organist of Christ Church to use this book.

The first actual record that we have of an organ in Christ Church is given in the "History" written by the Rev. Sheldon Davis, which says, - "June 1879, A new Sterling organ, cost \$90, was presented by Mrs. Benjamin Nichols." The Sterling organs were made in Derby and were of the so-called "Parlor" organ type, with several stops and with bellows worked by two pedals. There is no record of who played this organ.

The earliest organist of whom we have record was Mrs. Celestia Hawkins, mother of Miss Clara Hawkins, now of Derby, who lived in the house which stood on Bowers Hill Road, just across from what is now Molloy's Turkey Farm. Mrs. Hawkins started playing in Christ Church about 1890 and continued until a short time before the death of her husband in 1908.

In 1907 Mr. Wm. R. Palmer became organist and choirmaster. He arranged for the acquisition of the Mason and Hamlin reed organ which had two banks of keys and a full pedal key board. He developed a choir of some thirty adult voices. He was the father of Mrs. Joan Mangold and Mr. Edgar Palmer.

After Mr. Palmer, several people played until 1929, when Mrs. Leila Treat, (Mrs. R. Harold) commenced, and continued until 1946 when she was succeeded by her daughter Alice, (Mrs. Joseph Gray), the present incumbent.

In 1948 the Rev. Mr. Soule took charge of the music and there is now a small choir of boys and girls. Mr. Soule has developed congregational singing to a high degree. In 1951 the present pipe organ was installed, of which we have already given a full account.

## THE LADIES SOCIETY

The first record we have of the activities of women in Christ Church is in the list of persons subscribing to the building of Christ Church in 1812, in which are the names of the following, - Lois Wooster, Sarah Finch, Fanny Wooster, and Eunice Hyde. It is known also that Lorena Tomlinson was a generous contributor.

Next, in the list of those signing the petition requesting the setting off of Christ Church as a separate parish, appear the names of Lorena Tomlinson, Sally Nichols and Lois Nichols.

A Sunday School was started in 1830, and undoubtedly some, if not all, of the teachers were women.

We have already told how the Ladies of Christ Church banded together in 1835 to form the "Ladies Society," when the Rev. Charles Smith was rector. Whether there was any formal organization of the ladies before that date we do not know.

In 1837, the Rev. James Sutherland reported to the Diocesan Convention, "We have a Ladies Society here which is exercising a good influence throughout the parish." In 1838, we have given herein a list of those who "renewed their pledges as members of the Ladies Society." In 1839, Dr. Burhans reported having a Sunday School with nine teachers and says that when in 1829 the parish found itself in debt and the few male members were completely disheartened, that "there were a few Phebes of Conchrea (Romans XVI - 1), and Dorcas (Acts X - 36), who made coats and garments, whose hearts the Lord touched, and in 1835 they formed a society, under the title of the "Ladies Society," which by continued labor, union and economy, and good management, has earned and saved \$325. At one time they paid for arrearages and old debts, \$140.36, for painting and repairing the inside of the church \$114.36." In 1840 Dr. Burhans reported "The Female Society is still undiminished in their benevolent exertions for the church."

Another bad period came, prior to 1876, when the Rev. Sheldon Davis noted in his history that "A Ladies Society was organized"; apparently the previous organization had lapsed. In 1878 he reported that the church was thoroughly repaired and painted outside at the expense of the Ladies Society.

We have a record of the repainting of the church in 1896. It does not say whether this was the outside or the inside nor whether the Ladies Society had a hand in it, - probably they did.

In 1938 the Ladies Society had the interior of the church repainted and placed double doors at the rear of the church.



At the 1949 Annual Church Meeting, the Ladies Society reported that they had had the interior of Community Hall redecorated.

In recent years they have been very active and have subscribed generously to the repairs and care of the church, including reshingling of the roof and installation of the oil burning furnace, repainting the exterior and interior.

The present officers (elected for one year) are, -

Mrs. Stiles B. Twitchell, Pres.

Mrs. Oscar J. Thompson, Sr. Vice Pres.

Mrs. George J. Scott, Sec.

Mrs. George H. Kuss, Treas.

## THE TRADITION OF THE PART RUM PLAYED IN THE STARTING OF THE CHURCH

An unidentified clipping from a newspaper, (probably the Seymour Record) reads as follows, -

"It is remembered by the older inhabitants when trade centered here, and a great number of immense and clearly written ledgers of the Hon. David Tomlinson, deceased, show that Danbury, Litchfield and Waterbury people and merchants were no small buyers of life's luxuries and necessities. Here they sold their horses, cattle, corn and wine, which were largely shipped from hence (through Derby) to foreign ports in exchange for foreign commodities, not excepting the brandy and rum, which figured largely and had a power then as now. For it is traditional that at a parish meeting, in which it was voted to build Christ Church at Quaker Farms, the presiding officer promised five gallons of the best St. Croix rum to the man who got the first main stick of timber on the ground. It is needless to say that the same night saw the timber coming for the church."

It will be noted that in Chapter VII it is related that in the diary of Cyrus Perry, he writes, "I, Cyrus Perry, Drew the first stick of timber 64 ft. long". He neglected to state whether he got the five gallons of rum.





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